# Record of Christian Work

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**American Notes.** **Mr. A. J. Drexel Biddle,** of Philadelphia, has been known in the past as one of the most accomplished of American amateur boxers; more latterly as an enthusiastic promoter of Bible schools. At a reception given in Philadelphia, some weeks ago, no less than 5000 men and women called, all of whom are identified with one of Mr. Biddle's classes and each of whom received a present from Mr. Biddle himself. They came from at least two hundred classes scattered throughout Philadelphia and the neighboring towns.

The two Christian laymen who have financed the free distribution of the evangelical pamphlets entitled **"The Fundamentals"** are the Stewart brothers of Los Angeles. More than ten million copies are already in circulation and the expense to the backers of the enterprise has already amounted to $125,000.

**Miss Gould's marriage** was celebrated in a unique and characteristic fashion by a dinner given at her expense to a thousand homeless men. This took place at the Bowery Mission in New York City.

The purpose of **the Pocket Testament League** is to give more frequent occasion for Bible reading and to facilitate personal Christian work. The leather League Testaments can be obtained of the Westminster Press (Witherspoon Building, Philadelphia, or 156 Fifth Avenue, New York). The size is but 2½ by 3¾ inches, but the type is clear and large. The Salvation Army urges its troopers to carry the Scriptures on their persons. This was the practice with Cromwell's Ironsides also. The achievements of Puritanism and Salvationism may have a certain relation, at least, to this practice.

We are requested to state that **the coming International Y. M. C. A. Convention** will be held, not in Los Angeles as was first planned, but in Cincinnati (May 15-18, 1913).

The National Child Labor Committee gives large credit to the churches for the establishment of the **Children's Bureau of the Federal government.** The celebration of Child Labor Sunday and the sermons preached on that day contributed, so it thinks, in no little degree to this "infinitely important result," and it urges continued vigilance and activity to the end that street trading by children and premature child labor in factories may disappear. It quotes the Chicago Vice Commission to the effect that one of the most important factors in the downfall of the 40,000 girls who enter annually upon an immoral life is "the enfeebling influence of the will power which comes from the economic stress of industrial life upon unskilled workers."

**Father Dutton,** who took up the work of Damien in Molokai, has just died. He was originally a New Englander and a Methodist, but became an Episcopalian and then a Roman Catholic. For four years he served in the Civil War, and as a tribute to his patriotism and his leper charities, the American fleet, when circling the globe, was ordered to go out of its course and pass his leper island in the daytime.

The government of British Columbia has granted **adjoining sites for Presbyterian, Baptist, Episcopalian and Methodist colleges** and allocated 1,500,000 acres of timberland for their maintenance. The future clergy of the four churches will have an education which will bring them together in fellowship later on.

**The movement of the Austrian Uniates from Rome** is finding its parallel among the Galician emigrants in Canada and the United States. Over forty thousand American Uniates are said to have placed themselves under the jurisdiction of the Russian Archbishop in New York, severing all former ties with Rome.

The Roman Catholic financier, **Mr. T. F. Ryan,** is, so it is alleged, a convert to the Church of Rome. As a youth, traveling through Virginia, he stopped with a Romanist family in Nelson County and was given literature which interested him in that religion. Later, in Baltimore, he joined the Church of Rome and, after attaining wealth, presented to it a cathedral for Richmond, Va., which, with interior furnishings, cost him $600,000.

A determined effort is being made by the better element in California to assure to the American public **a clean Panama-Pacific exposition.** To this end bills have been brought to the State Legislature looking to the prohibition of the sale of intoxicants within 150 yards of the exposition grounds and suppressing, by injunction and abatement laws, the flaunting prostitution of California cities. We trust that these two bills may pass. In case they do not, and the Fair is dominated by the drink interest and its twin evil, the Christian public of the nation should simply withdraw its support from the coming exposition. The Fair managers must be made to understand that if they choose the *demi-monde* they will lose what is of far greater value to an enterprise of this sort—the presence of the responsible and ordered part of the community.

**At Grips with Chicago Vice.** The Midnight Mission of Chicago, of which the Rev. Ernest Bell is the leader, has, since April, 1906, carried on street preaching uninterruptedly, winter and summer, in the vice districts of the city.

"We have," writes Mr. Bell, "preached in a snow-bank, preached in a snowstorm, sung the Gospel in the streets at midnight with the thermometer below zero. Much of this preaching has been done by accredited ministers, much by deaconesses and theological students. Physicians, both men and women, have stood with us in heat and cold, sometimes till three o'clock in the morning, informing the thousands of young men who swarm in the vice districts of the ghastly wages of sin in body and brain, in the blight of innocent wives, the blindness of helpless babes. We have distributed hundreds of thousands of scientific circulars setting forth these terrible facts."

Mr. Bell and his associates are laboring for the extirpation of these vice areas—these "human stockyards for the sale of girls"—by legislation of the injunction and abatement type which has been so effective in Iowa and Nebraska. He urges Christians to pray more determinedly and persistently for the overthrow of these iniquities and attributes the progress already made to prayer.

"To my knowledge," he says, "one little group of praying souls has continued instant in prayer against this evil since the summer of 1902. At times these pleading men and women have felt that they had access to the very Throne-room of the universe. Definite prayers have been made for the destruction of definite evils and answers mightier than an earthquake prove that God is unchanged and unchangeable."

**"That They May be One."** The Commission set to arrange a World Conference on Faith and Order has issued a preliminary statement, the tone of which cannot be too highly commended. The usual call to Church unity suggests an ultimatum. This one declares that "the desire for reunion must be grounded in and fed, above all, by common prayer. . . . . That there must be created a more general and intense desire for reunion, a warmer atmosphere of Christian love and humility." The Commission would, apparently, paraphrase an old saying into "the church I don't like is the church I don't know," and urges, accordingly, that Christian people "should assemble together informally in frequent meetings for united prayer that the way to reunion may be made plain." This is altogether the right emphasis and we rejoice in it.

It seems sometimes, however, as if one chief obstacle to Church reunion were sometimes overlooked. This is not that of differing order, but of differing moral val-

uation. We have a recent illustration in the action of the English bishops in connection with the Scotch Local Option Law. There are, we believe, twenty-four bishops and archbishops in the House of Lords. When this measure for the ethical and hygienic welfare of the Scotch people, passed by the Commons by a huge majority, was being wrecked by the Lords, as if by prearranged plan not one of the representatives of the State Church lifted a finger in its behalf, and the Archbishop of Canterbury spoke and voted with the enemies of the bill. Denominational barriers may be torn away in time, but how are these deep moral cleavages to be filled up?

**"Freely Give."** The Bible House of Los Angeles has sent out more than 6,500,000 underscored Testaments, or portions of the Testament, in Spanish, during the last twelve years. These have been given away, not sold, and the demand still exceeds the supply. Spain, Cuba, the Philippines, Mexico, Central and South America are, in this way, being sowed with the Scriptures, and many testimonies indicate that the seed is coming up. "My experience," writes one, "is that free distribution assists considerably in Scripture selling." From Cuba, Mr. Bardwell writes: "I see results; I have much faith in the Bible single-handed." Mr. Moe of the Philippines: "I never have enough to satisfy the requests that come to me." From Bogota (Colombia): "Men come almost every day asking for them; the last shipment was soon exhausted in spite of the greatest care in distribution." From Honduras: "We make little effort to sell anything. It would seem almost mockery (they are so poor). It is a pity to leave them without the enlightening Word if they show a desire to possess it, as many do. A brother told me of a certain part of Central America where dozens of groups of believers have been brought out of the darkness of Rome by the reading of tracts and portions of Scripture, and without any human instrumentality." From Argentina comes this illustration: "Diaz, an Argentine, to whom we sent, at his request, one of your underscored Testaments, has been soundly converted and undergone persecution. He is a *peon* working with butchers, a wild set of men. The only instruction he has had has been what the Holy Spirit has given him in the reading of the Word."

**"The Words . . . . are Spirit, and . . . . Life."** A letter from Mr. Regojo, of Algiers, exhibits the Spirit's power in the Scriptures:

"I thank you very much for the literature. In one of our visits to some of the inland towns we met three Spanish young men, from eighteen to twenty-one years of age, who had come to our meeting the night before. When we spoke to them about hope in Christ they began to repeat whole chapters of the New Testament from memory. I wondered how it was, for surely they could not have learned them from the Testaments and portions which we had given out the night before. They then told me this story: 'Two years ago you came to preach and distribute Testaments and tracts. We were very fortunate, for we got a New Testament. After that we went away to the mountains to burn charcoal. There we three read many times and with such earnestness the Word of God that many passages were learned by heart, and many others we can readily recall.'

"The best part of it is not that they can repeat passages from memory, but that they rejoice in Jesus Christ, their Saviour, and that the Word is really working in their hearts. They have written several letters saying that they have renounced the Church of Rome, which has kept them so long in ignorance, and that they wish to join the Church of Christ and make a public confession of their faith.

"A. Regojo."

**The Waning Crescent.** We recall many years ago listening in a German church to an old liturgy in which the prayers of the people appealed for protection against Pope and Turk. The cries of Christendom which have ascended for centuries bid fair to receive soon their final answer. In an old Damascus mosque is an inscription from the time when the building was still a Christian church: "Thy Kingdom, O Christ, is an everlasting Kingdom." For hundreds of years this has constituted a silent prophecy of the coming time when the Moslem wave should recede and the long agony of Moslem persecution at last come to an end. To "the little lands with hearts of flame" we owe the great deliverance.

Observers in the Balkans report a solemn sense of an emancipating mission among the Christian combatants. "The crisis has roused the Bulgarian nation to passionate, persistent pleading in prayer before God and to humble, devout, thankful recognition of His mercies, in a way for which their most intimate friends were not prepared." American missionaries have found officers and men on their way to the front eager to receive religious literature. At Samokov, preaching services have been held daily by Mr. Holloway among the troops. "The men are religiously inclined," remarked a colonel who, on leaving, deposited $100 with the missionary to be used in mission work in case he never returned.

Hagia Sophia may or may not pass to Christian hands in the immediate future, but it is sure to do so in the no distant future. It will be a *dies magna* for the Christian Church, a symbol of the final end of a bitter nightmare. It is related that when, in May, 1453, the Turkish troops finally burst through the walls of Constantinople, a housewife learned the terrible news as she fried fish. She threw herself to the ground and, weeping, cried out: "All is lost. The Christian Church will vanish forever from our city." A Greek priest, passing, heard the cry and called out: "As certainly as the fish you are frying will live, so certainly will Constantinople be Christian again." Whereat the fish, so runs the legend, moved its fins and sprang into a water tank near by. Pictures illustrating the story can still be seen in Christian homes in Constantinople and the prophecy itself is on the eve of fulfilment.

Bulgar and Turk are of different races, but the conflict is *au fond* one between religions, however regrettable religious wars in our day may seem. The deep antagonism of the two moral systems can be illustrated in no better way than by the following incident: In a Pomack village in the Rhodope, Bulgarian troops were welcomed with the white flag. The Pomacks—who are Bulgarians in origin and speech, but Moslem in faith—greeted the newcomers as men of their own stock, and as a consequence only a dozen Bulgarian soldiers were left behind to guard the place. Hardly had the regiment passed out of sight when the Pomacks seized the unsuspecting handful of soldiery, cut off their ears and their noses and threatened to roast them alive. They would have broken the advancing regiment's rear communications if one of the unfortunate guards had not succeeded in escaping to warn his fellow troopers. Above all racial and blood ties these Bulgarian Pomacks place their allegiance to Islam, and this expresses itself in treachery and cruelty in their Slavic hearts as it does in those of Tartars or Seljukian Turks.

**Coals of Fire on Moslem Heads.**

The pitiless Turk has had various lessons in practical Christianity. The people who a generation ago were hacked and butchered by Turkish sabres, have cared for Turkish sick and wounded as if these were of their own race and faith. A Turkish soldier lying in a Bulgarian field hospital was asked his home city. "Adana," came the reply. "Adana!" said the Bulgarian Sister of Charity. "Three years ago one of our sisterhood perished there in the massacre of the Christians." Then she leaned over the wounded man and tended him as if he were a child. Turkish prisoners have had food when Bulgarian troopers have had to tighten their belts. Thirty-three thousand refugees are now gathered in the towns and cities of Asia Minor. They had fled before the advancing Allies as leaves scudding before a tempest. The very roofs of the railway trains have been covered with cowering, hungry, rain-drenched Moslems. The roads have witnessed an endless slow flight of rude wagons loaded with women and children with their household effects, wending a painful course back to the Asia whence their ancestors came five centuries before. In Asia they meet the Red Cross. The Turkish government itself makes a munificent grant of one *piastre* (four cents) for each adult and one half a *piastre* for each child—this for food. It packs the refugees in mosque and *matrasse* (seminary for Moslem priests) so closely that they can hardly turn—ten or twelve persons being crowded in a room ten feet square. The cities and villages of Anatolia—Konia, Brousa, Kirmasti, Yeni Shehir—are overflowing with these derelicts, their usual

misery becoming a supersaturation. To them comes relief under the sign of the American Red Cross, Dr. Wilfred Post in charge. This unlooked-for assistance makes a deep impression on the Mohammedans. "Why," they ask, "should these foreigners come so far to relieve our distress? What have we ever done for them? We are not able to help our own poor and unfortunate." So the Moslem learns his lesson.

"Pity for others had he none:
In storms of blood and fire
He slew the daughter with the son,
The mother with the sire;
And oft, where earth had felt his tread,
The quick were envious of the dead.

"O lands by his dominion curst
Throughout five hundred years—
That never could appease his thirst
With all your blood and tears—
In this new day that breaks Divine
*He shall drink deep another wine.*"

**The Queen Louise House in Leipzig.** A striking illustration of the growth of temperance sentiment in Germany is to be found in the recently issued appeal to German women with its brilliant list of signatures. The present year is the centenary of the Battle of the Nations, when Napoleon's retreating army was crushed by the allied troops at Leipzig. In memory of this great event, which prepared the way for German emancipation and German unity, a huge battle memorial is to be unveiled next October at Leipzig. The German Women's Abstinent League now asks for 200,000 marks for the erection directly opposite the new memorial of a model alcohol-free restaurant and temperance center to be called the Queen Louise House. This will constitute a symbol of Germany's coming emancipation from a far worse enemy than Napoleon, the internal enemy of drink and age-long drinking customs. The leader of the Committee is Fräulein Gustel von Blücher, relative of that Marshal von Blücher who commanded at Leipzig and at Waterloo. The name of another of the same family, Fräulein Friedrike von Blücher, is also attached to the appeal. The Rector of the Dresden Art School, Professor Lossow, and Herr Kuehne, the architect of the new Leipzig Railway Station, have drawn the plans for the new building without charge. In the first list of subscribers we notice the name of the Countess Bismarck-Bohlen, only daughter of the Iron Chancellor. The names on the Appeal are of the best resonance in German society and in German intellectual life: Prof. Dr. Weichselbaum, Rector Magnificus of the University of Vienna; Her Royal Highness the Grand Duchess of Mecklenburg-Schwerin; Her Royal Highness the Princess Therese of Bavaria; Rear-Admiral Lans; Lieutenant-General von Deimling, Commander of the Twenty-ninth Division; Prof. Dr. von Struempell, the famous pathologist of Leipzig University; the novelist, Peter Rosegger; the Vice-President of the Reichstag, Dr. Paasche; Prof. Niebergall of Heidelberg; Prof. Caspar Gregory of Leipzig; Vice-Admiral Diek; Dr. Alice Salomon of Berlin, a foremost social worker; the Baroness von Stosch; the Countess von Rotenhan; Prof. Dr. Rille of Leipzig; Major-General Neuber, and scores of others.

**Pere Bailly.** With the death of the French monk-journalist, Père Bailly, one of the most determined enemies of modern ideas, of evangelical Christianity, and of democratic government, in the last generation, has passed from the stage. Bailly was the great ecclesiastical yellow journalist of France. His paper, *La Croix*, of Paris, was issued in Marseilles and Bordeaux editions, after the fashion of the Hearst papers in America. During the stormy days of the Dreyfus affair these journals played a great *rôle* in the party of persecution. Bailly was the true successor of the fanatical Catholic journalist of the Third Empire, Louis Veuillot, in his hatred of Protestantism, in his scurrility and his bitterness. In his early years he was engaged in the telegraphic service and through his hands passed all the despatches of the Crimean war. Later he was attached to the Papal Zouaves and went through the Franco-Prussian war as a military chaplain. Then he entered the Assumptionist order and to his leadership was due, in no small degree, the prosperity of the financial enterprises of this French Congre-

gation and its political power. The Good Press, as his journals were called, was founded with a twenty *franc* piece. It became "a commercial colossus as well as an intellectual monster." Bailly was a born journalist with a vigorous, picturesque way of writing. His papers abounded in coarse humor and in pithy news items. In the great struggle between Church and State which marked the closing years of the nineteenth century and the opening years of the twentieth, Bailly's cause was decisively beaten and the Assumptionists were suppressed. Then the restless monk took to organizing pilgrimages to Jerusalem and visited the Holy City no less than twenty-eight times with bands of the faithful.

**In the Russian Church.** The recently deceased Metropolitan of St. Petersburg, Antonius, was a man of a distinctly Christian type of character. In early life he came into contact with a believer in Kasan who urged on him the study of the Bible daily. This course he took up, and his whole later life seems to have been influenced by it. During the religious reign of terror under the Procurator Pobodonotzeff, Antonius used all the means at his disposal for the protection of Nonconformists. His great income as Metropolitan Bishop went to the poor, and at his death there was no estate remaining. The princely Episcopal dinners usual to church dignitaries were done away with by him, as were the bodyguards and other outward indications of ecclesiastical rank—the six-spanned horses of his predecessor among them.

Archbishop Vladimir of Moscow, who succeeds to the see of St. Petersburg, is a man of the gloomy Laudian type. He is a supporter of the Black Hundreds and is said commonly to curse by name from the altar persons whom he considers dangerous to orthodoxy. His accession means, in all probability, dark days for Russian Christians. There is, indeed, at the present time, a bill before the Duma which aims at putting a period to the missionary work of Russian evangelicals. Pastors and evangelists are to be forbidden to preach save in their own licensed prayer-houses. This will render illegal the immense wandering ministrations which have awakened Russia from end to end.

**Activities of French Churches.** The Presbyterian Council of the French Reformed Churches of Nimes, issues a little brochure of 148 pages describing the work of the Nimes churches along social, charitable and Christian-evangelistic lines. It is an encouraging document with its titles of forty-three different types of Christian effort, and constitutes a striking proof of the vitality of the Reformed Church in the South of France. There are *crèches,* a society for the aid of young mothers, a hospital for children, a Protestant orphanage, a farm-school for boys, a school for dress-cutting, sea-baths for the poor, a society for providing wedding outfits for young women, an asylum for unmarried mothers, a deaconess institution, a Protestant hospital, a Protestant poor-relief society, a temperance society, societies for saving and mutual aid, Young People's Societies of Christian Endeavor, Foreign mission societies, a section of the French Bible Society, a work of popular evangelization, associations of young men—also of young women, an old persons' aid society, a workshop for women out of employment, workshops for men in the same difficulty and much else.

**A Clerical Manoeuvre in India.** The so-called "Domiciled Community" in India—English-speaking Europeans and Eurasians—numbers now not far from a quarter of a million persons, nearly half of whom are of mixed race. An Anglo-Indian writer, Mr. Skipton, informs us that the Roman Church started, in the early eighties of the nineteenth century, on a deliberate campaign for winning this community to itself. The motive seems to have been not merely desire for converts. The shrewd Romish ecclesiastical politicians believed that the Community could be used as a sort of pace-maker for the native community at large; that if it were once won over, natives would follow in mass movement. Further than this they reckoned on a distinct political gain which influence in this quarter would carry with it. In periods of unrest the support of the Domiciled Community would be, as during the Mutiny, invaluable to the government,

and that agency which could offer or withhold it would have a distinct leverage with the authorities for its various other projects. So money was poured in abundance from Rome into Indian missions, and Catholic Teaching Brotherhoods and Sisterhoods were set at work all over the peninsula with this end in view. The presence of the Roman Catholic Viceroy, Lord Ripon, it is suggested, facilitated the execution of the programme. Government grants to Roman Catholic schools and the cheap teaching which Romish religious orders were able to furnish, subjected the Church of England schools to severe competition. The clergy set apart for carrying out this *coup* have been designedly not English. Italian, French, Belgian and Austrian Capuchins control the dioceses which make up the province of Agra; French, Italian and German Jesuits have charge of the Province of Bombay; Belgian Jesuits are responsible for Calcutta; French and Belgian Jesuits bulk largely in Ceylon; Spanish and Belgian Carmelites in the Province of Verapoly. There are a few Irish and Irish-American clergy. Mr. Skipton insists that there is here a deliberate plan to weaken English influence. The propaganda has been making its way with distinct success. In 1901 there were 45,697 Roman Catholic Eurasians; in 1911 the number had risen to 57,024. In the meantime the number of Anglican Eurasians dropped from 35,779 to 34,553. Little has yet been done to checkmate this move. Sir Robert Laidlaw's great scheme for the reconstruction of English secondary education in India has, in spite of his own large subscription and the backing of the highest personages in Church and State, not yet met the financial response needed. Further than this, English color prejudice, which keeps Eurasians from government and other employment, tends to further alienate Eurasians from English Protestantism.

**Jewish and Zionist Notes.** Mr. Nathan Straus, speaking of his last visit to Palestine, asserts that the changes since his first visit, seven years ago, have made a deep impression on him. "In the last three months my whole being has been **dominated by the thought of Zionism,** and I have a large number of plans under consideration for the welfare of the Holy Land."

The inventor of Esperanto, a Polish Jew, **Doctor Zamenhof,** has recently withdrawn from the direction of that movement, and the president of the recent Cracow Esperanto Congress, Dr. Mikolajski, explains the step by saying that Dr. Zamenhof feels that the Esperanto movement is being checked because its leader is a Jew. In his judgment great numbers would unite with the organization if the leadership should pass to other hands.

**The Jewish Lads' Brigade** was organized by a Jewish officer in the British army, Colonel Goldsmid, and is now commanded by another Anglo-Jewish officer, Sir Frederick Nathan, brother of the Postmaster-General, Sir Matthew Nathan. It is an organization on Boys' Brigade lines, and was recently in encampment at Deal, an English watering place. Twelve hundred Jewish boys from all parts of England, Scotland and Ireland lived in tents and prepared their food for fourteen days. Jewish religious services were held in the open air. The officers come from the best Jewish families in England.

At the **last conference of American Zionists** it was decided to raise a fund in memory of the late Miss Emma Lazarus, to be invested in "a garden city" in Palestine. A letter from the well-known Boston Jewish lawyer, Mr. Louis Brandeis, expressing his great sympathy for Zionist enterprises, awakened deep interest, as did the announcement that a Pittsburgh Irish-American, Mr. William Nixon, had contributed $1325 to the Jewish National Fund. St. Louis Jews have organized a Palestine colony, under the lead of Mr. Simon Goldman, to which the name of Poria has been given. Mr. Straus' benefactions, announced at the Congress, included $30,000 for People's Kitchens in Jerusalem, $10,000 to the Industrial Art School in Jerusalem and $5000 for a Health Office. Mr. Straus has further bought the land in the neighborhood of Rachel's grave, and $6000 worth of land between Jerusalem and Bethlehem.

**Jewish diamond polishers** have established their industry in Jerusalem. This industry in Amsterdam, and in fact throughout the world, is largely in Jewish hands.

**The Russian Bishop Agappi** of Ekaterinoslav announces in the schools that the command, "Love one another," is applicable only to Russians—not at all to Jews.

**An interesting illustration** of the chameleon-like way in which Jews assimilate themselves to their environment is given in the Anglicizing of the name J. Elzbacher. A German Jew of this name appears now as J. Ellis Barker, advocate of tariff reform and constant writer in English reviews.

*Die Welt* calls attention to the fact that during the **Eucharistic Congress in Vienna**—that head center of clerical anti-Semitism—the stores of all the Jewish firms were flagged, and many of them were draped in the papal colors. The great liberal papers, most of which are owned by Jews, vied with one another in glowing reports of the Congress and the newly ennobled Herr Singer, Jew and owner of the *Neue Weiner Tagblatt*, himself participated in the procession.

**Brief Notes from Abroad.**

The **Titanic hymn**, "Nearer, My God, to Thee," has been widely issued by Catholic publishers in France to meet the great demand for it. The Bishop of Dijon has now stepped in and forbidden its singing in all the churches of his diocese, on the ground that it is Protestant in origin.

**The Church of the Saviour, Moscow,** was built in thanksgiving for the overthrow of the Napoleonic armies one hundred years ago. On the interior walls are 177 slabs of marble with the names of Russian officers who fell fighting to repulse the invaders. Under the great gilded dome services were held last winter to commemorate these events. The magnificent fourteenth chapter of Isaiah (ver. 4-20) is the Old Testament Scripture for the office of the day. It is interesting to know that this passage was read by President Dwight at Yale

CHURCH OF THE SAVIOUR, MOSCOW.

prayers, when the news of Napoleon's overthrow reached America:

"How art thou fallen from heaven, O Lucifer; how art thou cut down to the ground, which didst weaken the nations. . . . . They that see thee shall . . . . [say], Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?"

The Italian government, objecting to the archbishop newly nominated by the papacy to the diocese of Genoa, refused its *exequatur* (or sanction), whereat a flash of mediæval fire from the Vatican. The city has been **put under interdict,** as if we were still living in the days of Hildebrand or Hugh Capet, because it did not take up the quarrel of Church against State. Baptisms are no longer administered nor new priests consecrated, but the city, very unlike a city of the Middle Ages, attends to its usual occupations undisturbed.

There has been much difference of opinion as to **the location of the Tarshish** of the Old Testament, but the theory of Strabo, identifying it with a point on the

Guadalquiver, in Spain, seems to find support from excavations in the neighborhood of Seville. Various strata, newly laid bare, have shown the city's existence in Roman, pre-Roman and pre-historic times. Three granite columns in Seville, partly covered with *débris,* are thought to be the remains of a temple of Hercules, dating back to Old Testament times. The mines of the Rio Tinto recall the allusions in Ezekiel to Tarshish men trading in silver, iron, tin and lead, and in Jeremiah to the "silver beaten into plates brought from Tarshish." Jonah's action in taking passage in a ship of Tarshish suggests a point at the limit of travel in the then known world, and the same suggestion appears in the 72d Psalm where the kings of Tarshish and the isles are placed over against those of Seba and Sheba, as of the remotest places in both West and East.

*La Luce* reports the organization of **a Savonarola League,** the purpose of which is to facilitate the exit of priests from the Church of Rome. In the course of several weeks nine such have left the Church, among them a distinguished Capuchin preacher of Novara.

**The death of Raffaele Mariano** has removed from the life of contemporary Italy one of its important personalities. Mariano—critic, philosopher and student of religions—was brought up in an intense Catholic environment, but, although never identifying himself formally with Protestantism, finally worked through to essentially evangelical opinions. At the International Conference of the Evangelical Alliance in Florence in 1891 he was asked to speak, and almost his first words were: "I wish not to let an occasion slip to say publicly that 'I am not ashamed of the gospel of Christ.' Though a fervent Catholic in my youth, I am now convinced that the Pope and his church are not fitted to help us to redemption and sanctification. These things can be obtained only through a mystic transformation of the heart, rendered possible by the grace of God and by faith in Christ and in His Gospel."

**The Welsh Forward Movement**—which works for the evangelization of the poor, for total abstinence from drink, the rescue of neglected children, the providing of the sick poor with Christian nurses, and so on—has gone on now for more than twenty years. Fifty large halls, with smaller halls adjoining for Sunday schools, guilds, clubs, etc., have been built in the most needy places, especially in South Wales. These give seating accommodation to 50,000 people. A large rescue and preventive home for friendless girls has been established in Cardiff and a Gospel tent is used for open-air services. The number of adherents at these halls now reaches 26,000, and 9483 children are under instruction in them. These centers, with their following of poor people, actually contribute, on an average, $1000 a week throughout the year, or about $11 per member. A gift of £50,000 has recently come to the work from the Davies family of Llandinam.

The first of February is the day allocated in the ecclesiastical calendar to **St. Bride's** or St. Bridget, the Swedish saint of the mediæval church. The association of her name with those most unmediæval of persons, the English suffragettes, strikes one as a little comical. The English church authorities set this day apart for special meditation and prayer on the subject of enfranchisement of women. Those favoring and those opposing women's suffrage were invited to spend five minutes at noon in solemn remembrance and intercession for guidance, at the various cathedrals of the kingdom, including St. Paul's and the Abbey Church of Westminster.

We chronicled, some time ago, the presence of a party of English clergymen in St. Petersburg who were seeking closer relations with the Eastern Church. How indifferent, not to say contemptuous, this latter is to such advances, **the recent case of Father Rozoff** of Odessa shows clearly. This venerable priest, after forty years of service, has been ignominiously dismissed from his post as priest because he allowed his daughter to marry an English Episcopalian.

**Protestant Cartillas.** The Roman Catholic Church in the Philippines publishes a little primer of sixteen pages called a *cartilla.* This contains the alphabet, vowels, the commonest combinations of vowels and consonants, together with salutations to the Virgin, instruction about crossing oneself, the creed, the Beatitudes, rules as to behavior at mass and a little arithmetic. These *cartillas* are widely used in village schools, by Catholic teachers and at home. Children are constantly seen reading them aloud in a monotonous voice.

An illustrated evangelical *cartilla* has now been issued, with elementary matter in English, Spanish and Ilocano. The Roman Catholic doctrines are replaced with evangelical teaching as to how we are saved through Christ, what the works of the Spirit are and those of the flesh, what the Church is, and what a child's life in Christ should be.

**A Septette from the Middle Kingdom.** Seven young Chinese girls, each of whom had committed the whole New Testament to memory, were photographed together in 1907. The *Bible Record* gives an account of the further history of these daughters of New China and draws the clearly justifiable conclusion that a finely developed memory in no way indicates defective mental capacity in other directions. The first girl—the great-great-granddaughter of one of the earliest Bible women in China and daughter of the Chinese principal of the True Light Seminary in Canton—studied at the Chinese Christian College in Canton and graduated at the head of a class which included eighty-five young men. For the past two years she has taught the normal class in the seminary and is planning postgraduate work at Wellesley. The second girl is now a practising physician; the third, her cousin, has recently graduated from the Women's Medical College. The fourth, a daughter of the pastor of the Second Presbyterian Church in Canton, is physician in a Canton hospital; the fifth is in private medical practice after having served as head of a large hospital opened and supported by the Chinese. The sixth is a very successful teacher in a school which she opened, on her own initiative, in a large interior city. The last girl is married and a homemaker, although having studied medicine previously.

**The Syrian Christians of India** antedate by perhaps 1500 years the modern missionary movement, but they have been greatly quickened by this last, especially in its form of a "Mission of Help," carried on by the Church Missionary Society at Travancore. Quite an active missionary interest is reported in this most ancient Christian community of Hindustan. Four hundred branches of their church society for missions have been organized and conduct regular meetings. Six missionary journals, one in English and the rest in different languages of India, are published, and enter, so it is estimated, 7000 homes monthly. Twenty-six agents, twelve of whom are college men and two medical men, are employed in evangelistic advance, and a community of nearly a thousand souls has been gathered out of heathenism. These Syrians of India who have been influenced by English Christianity call themselves Syro-Anglicans. The Syrian church proper is in full communion with the Armenian and Coptic churches in the Near East, and resembles them in ritual and doctrine. It, too, is doing considerable mission work, carrying on evangelization among Pulayas and Parayas in twenty-five congregations. It publishes a magazine with helpful notes for Bible reading and has organized a rather extensive system of Bible Reading Unions, each in charge of a leader and consisting of from five to fifteen members.

**A West African Sermon.** The Gospel is being translated into all tongues and the history of the Church finds, as a consequence, its enrichment from the experiences and expressions of various races and peoples. In a church paper published by blacks of the Gold Coast the following parable appears.

"One of the customary bloody tribal wars had been going on and an Ashantee

princeling had been made prisoner. He was condemned to death and in order that, dying, he might not curse his enemies (a thing greatly feared by these savages), a knife was thrust through both cheeks and tongue. He was then brought before the assembled braves to be beheaded. But suddenly a cry of 'I too' was heard and a young man rushed into the circle. When he was asked what this interruption meant, he said, 'Slay me first; this man is my good patron. He rescued me from debt and has helped me in countless ways. Till now I have had no chance to return his goodness. I had escaped the sword and was safe in hiding, but my gratitude would leave me no peace, so I have come back to die with him in order to serve him in the kingdom of the dead.'

"A murmur of astonishment and sympathy passed through the assembly. The Dweso chief declared he would not allow him to be killed. The young man, however, was not to be put off. He threatened to call on all the fetishes of Ashantee to bring disaster on the heads of the chiefs if his wish were not fulfilled. So the knife was thrust through his face too, and with bound hands he was set beside his friend. Tears mingled with the blood which flowed down their mangled cheeks. From time to time the younger nodded as if to say, 'See, this is my gratitude.' Then the executioner did his work and the two passed together into the realm of shadow.

"Christians," continues the black parabolist, "this was the gratitude of a heathen—a man without hope. How are you going to pay your debt to Christ Who for your sake suffered so much? To-day your Saviour stands before you, scarred on forehead, hands, feet and side, and says, 'This for you: what for Me? I gave my life to save you from the judgment of God; what have you to give Me? Many were the years of toil and want I passed through for you; what time can you spare for Me? I have suffered things for your sake which no tongue can declare; how much have you suffered for Me? Come, give Me thy heart.'"

**An Incorruptible Christian Official.** Bishop Bashford tells in *Worldwide Missions* the story of a Chinese Christian, Mr. H. C. Hwang, which illustrates the peculiar social contribution which the Christian Church makes to the community in training upright manhood. Mr. Hwang was educated in Methodist lower schools and in a Methodist college. The government, observing his practical gifts, invited him to take charge of the construction of the Nanking Exposition buildings at a salary of $200 (gold) a month. This he did, and further largely managed the business interests of this first Chinese Exposition during the whole time it was open, turning over, at its close, receipts for $500,000 in gold to the government. When the authorities expressed surprise that he had not kept a dollar for himself he replied that that would be against his Christian principles. He had his salary and that sufficed. Thereupon he was offered a permanent government position, but declined, taking up mission teaching again at half the salary. When, during the revolution, the city of Nanchang was threatened by robbers, the government sought one to whom they might entrust 457,000 *taels* (a half million in gold) and naturally turned to Mr. Hwang, who took it, buried it, and returned it later, receiving a receipt in full for the last *tael.*

"Do you wonder," adds Bishop Bashford, "that when the American Famine Relief Committee expressed distrust of the Chinese secretary selected to supervise the expenditure of several thousands of dollars for famine relief, and the Chinese members of the committee felt that they could not accept an American secretary without losing self-respect, both sides turned to H. C. Hwang as the solution of their difficulty? They applied to me for his services and authorized me to pay him the same salary the government had paid. When I told him the offer of the committee he replied, 'I can't profit by one dollar from famine funds. My salary must remain the same as I receive as a teacher.' The government, penniless as it is, is proposing to appropriate $1,000,000 for famine relief to be administered by the committee with H. C. Hwang as manager."

**"The Christian Movement in Japan"** (published for the Conference of the Federated Missions) is an admirable annual summary of the general situation in that land. The tenth issue reports much that is interesting. We are glad to learn that Vassar students have contributed 8000 *yen* for the construction of a fine hostel for women students in Tokyo, and that to this has been added 5000 *yen* for the purchase of land—a gift from Miss Mary Gouldie of Los Angeles. Mr. Dearing of Yokohama announces the

establishment of a hostel for business men in that city where the wholesome atmosphere of a Christian home prevails, and where opportunities to learn English are provided. The Rev. Mr. Hachihama, editor of the Japanese Christian Endeavor organ, has been appointed by the government to prepare plans for the relief of the worthy poor, now badly fleeced by merciless money lenders. This class is often forced to pay up to 30 per cent in annual interest on small loans.

The report describes the mental unrest which is everywhere observable in the islands. Every movement or tendency in Western lands finds its reflection in Japan: Christian Science, Mental Science, the Emmanuel Movement even. One new mystical system is, however, indigenous to the country: *Okada Shiki Seiza Ho,* "Okada's Method of Sitting Quiet." This is a plan of deep breathing, "accompanied by the creation of a mental vacuum and the mastery of the emotions." It is advertised as the cure-all for physical and moral evils. Though not specifically a religion, this system has moral elements in it, and has called forth great enthusiasm among its thousands of adherents. "Many persons of eminence testify to its power in transforming the moral life of man and in curing physical maladies."

The report relates a striking instance of God's providential care over His work. A fire in Osaka destroyed last year the brothel district of the city, between Namba and Doton Bori. A chapel, located at No. 17 Nippon Bashi Suji, was directly in the path of the fire, which a strong wind was urging onward at a rapid rate, and it seemed inevitable that the chapel would be destroyed; but when the fire was within ten rods, the wind suddenly shifted and the fire changed its course. When it had plowed past, the wind again changed to its former direction, and the fire crept up from the other side to within about five rods of the same chapel. When the Japanese saw what had taken place they gave a hearty *Banzai* for the Christian religion. It is a remarkable coincidence that on the previous Sunday morning the Rev. T. Kawabe preached a sermon in this chapel in which he likened the wickedness of Osaka to that of Sodom, and predicted that, unless there were repentance, God's judgments would fall on the Japanese city as they did on those of the plain.

**New Developments in Mission Work.** India is on the verge of a great industrial expansion. Machine shops, flour mills, tanneries, oil presses, cotton mills, jute mills, etc., are springing up like mushrooms after rain. Above Bombay, at Lonavla, great electric works are being built (financed entirely with Indian money) where a water drop of 1730 feet will be utilized to manufacture electricity for Bombay mills, trams and lights. The surveys alone for this enterprise have cost *Rs.* 500,000. In the state of Mysore the Cauvery River has been dammed and its power transmitted to Mysore cities and the Kolar gold mines. The Tata iron works in Bengal, managed by Parsees, are to furnish 20,000 tons of steel rails to the Indian government.

Developments of this type have led those in charge of the Allahabad Christian College to open a technical department. The Indian people themselves are seeking such education, the usual occupations of government clerk or of lawyer being crowded with competing young men. In this department there is a three years' course in electrical engineering on which eight men have already entered, and a preliminary manual training course in which seventy boys are registered. The department is provided with machine shops, forges, carpenters' shops, electrical laboratory and power plant, but a completer equipment is needed. Mr. Day of the Presbyterian Board (156 Fifth Avenue, New York City) will give any information concerning this enterprise for opening new fields of employment to the Christian community of India.

Professor Slater, who was formerly a teacher of agriculture in this college, is now stationed in the Presbyterian mission station at Etah. He is introducing among the 11,000 native Christians of his district, nearly all of whom are from

the sweeper (or scavenger) caste, improvements in poultry raising, hoping in this way to build up "a self-supporting, self-respecting Indian Christian church." Thoroughbred chickens are to be distributed through the villages. With them the present yield of eggs can be easily quadrupled. Sale will be on a coöperative basis, a good market in the English community at Delhi being in range of the Etah villages.

**Brief Mission Notes.** More than **a thousand Mohammedan boys** are enrolled in thirteen Christian schools in Persia, together with Jewish, Armenian and Syrian boys.

While during the Sultanate of Abdul Hamid it was nearly impossible for a girl to register in the **American College in Constantinople,** at present the Turkish government actually pays for the entire education of five Mohammedan girls there. These were selected at the request of the government by Mrs. Halidi Sabil, a Turkish graduate of the institution.

Anti-Christian materialism from the West, coming into Japan, made of a certain **Kotoku an anarchist** and hater of religion. While in prison and awaiting death he wrote two volumes with the significant titles, "The Obliteration of Christ" and "The Baneful Action of Christianity." In these he attempted to disprove the fact of Christ's historic existence. These books have had a wide circulation among school teachers and statements from them are constantly being flung in the face of colporteurs and Christian workers.

In the territories now comprised in the Union of South Africa with Basutoland and Bechuanaland there were, in 1877, 1,936,000 natives and the **Christian converts** numbered 180,000—a ratio of one in ten of the population. To-day the native population is 4,544,000, the Christian population 1,145,000,—a proportion approximately of one in four.

Mr. Pollard of the China Inland Mission describes a visit to a Harvest Festival in an out-station called Heaven-born Road. At a Saturday evening prayer-meeting the subject on the printed syllabus was "the Jews." These newcomers out of heathenism were **praying for God's Israel.**

In October last, the city of Peking was witness to a **Sunday school parade** in which 2000 children took part. The line of march was through the most important streets of the city, banners flying, to a large church in which the children were all crowded. The Methodists led the demonstration with 600 children and a band.

It is gratifying to learn that the great **Kassai Rubber Company,** whose reputation for humanity has, in the past, been none of the best, is showing signs of better courses. It has not only made radical changes in its method of collecting and handling rubber, but is actually befriending Protestant missions. Thus recently a steamer of the company transported Mr. Arnold and fifteen natives in his employ from Luebo to Leopoldville, free of charge, furnishing entertainment for the whole company for about three weeks. They also have made a standing offer to put the mission steamer into repair without expense to the mission. The cash value of these favors to date has been certainly $500 and is given apparently in recognition of the services of a Protestant missionary-physician to company officers and employees.

Certain of the leaders of the new China have organized **a Social Reform Association.** On its programme is a list of thirty-three desired reforms. Among them are the following:

"Do not take concubines. Accord full equality between men and women. Prohibit early marriages. Advocate marriage by choice. Advocate small families. Abolish foot-binding. Receive no gifts while holding official positions. Advocate the giving of private property for the benefit of the public. Prohibit idols and images. Prohibit geomancy and other forms of divination. Prohibit appetites that are harmful to health, such as smoking, drinking, etc. Prohibit indecent advertisements."

Two New Haven ladies, Miss Clarke and Miss Whittlesey, are in Asia Minor as temporary **volunteer teachers** in English and music in the American College

for Girls of the American Board. This is a precedent which well might be adopted elsewhere.

In 1887 the **first Christian church in Pingtu, China,** was organized with six members. After eight years of toil this had grown to 100 members; in eight more to 500. In 1912 the membership had reached 2000,—500 of whom had joined in the preceding year.

There are 694,171 **workers in Japanese factories** (not including government works) and 452,687 of these are women. President Eliot, visiting the Osaka mills and watching the girls at work, declared indignantly that they were nothing more or less than slaves, and before leaving Japan uttered a solemn warning to Japanese employers of labor. Miss Bauernfeind, carrying on religious work among these factory women, reports a deep interest in Bible study and quick response to Christian sympathy. One girl declared that after a short term in the factory she was so discouraged with the life that she sent for her mother to take her home. After attending a meeting, however, she determined to stay on for the sake of what she could learn about Christianity.

This **interesting advertisement** appears in each number of the *Bombay Guardian:*

The Christian Weavers' Company, Itarsi, Central Provinces. Only Indian Christians employed. Write for patterns to manager. Strong cloth, *saries,* etc.

## PROFESSOR DR. FRIEDRICH WILHELM FOERSTER.

II.

Escape from these illusions about the goodness of man and the perfectibility of society brings one inevitably to the personality of Christ.

"In Him we find fulfilled most completely all conditions which the problem of life, in its innermost nature, sets. Christ lived wholly in the spiritual, yet was no idealist who deceived himself about men and built his kingdom on illusions. He knows that He is to be betrayed, denied, and killed. No Hosannah can mislead Him; He goes through the agony of desertion to the end—yet takes leave with words of forgiveness and peace. The mere idealist finds it easy to love, for he feels himself never really deserted or betrayed. He is full of ignorance concerning the depths of the opposition to highest truth which characterizes most men. He who possesses a knowledge of men (as Schopenhauer), but no love, is as little competent for the tasks of life as those whose love of men rests on illusion. Only Christ teaches the real solution. So the simplest inductive method brings us compellingly to Him as the Highest Authority. The *Theologia deutsch* speaks of the two eyes of Christ, one of which is directed far into eternity, while the other penetrates real life to its innermost recess. The word of Hebrews, 'For in that he himself hath suffered being tempted, he is able to succour them that are tempted,' refers to this realist side of the Saviour. He knew all the kingdoms of the tempter without granting him the slightest entrance into His soul."

Professor Foerster is, we judge, wholly alienated from the interpretations of modernism. He has no patience with those who "in place of a true and saving reverence" exhibit an "impertinent spirit of comradeship with the carpenter's Son of Nazareth"; no sympathy with those who "instead of laboring to raise men up to Christ, work to bring Christ down to human levels." "In the modern culture," he says, "true and false, sound and sick, genuine and adulterate, are mixed almost inextricably. . . . . He who comes up out of this chaos and has passed through the fundamental errors of individualistic thought, will never again wish that the Church should reconcile itself with the vague opinions of modern men. While paying due respect to the scientific and technical triumphs of the newer civilization, the Church can assimilate absolutely nothing of the modern spirit, but must repulse it absolutely."

"What remains of Christ if one does not accept the deep mystery of the Son of God? Christ is soon placed on the same plane with Goethe and Kant, and at last held to be antiquated or even excelled. Humanity which at the decline of the classical paganism longed after an incarnation of Divine perfection, and which saw in the mystery of the Divine Man vast horizons opening, is now thrown back on the

merely human. If Christ is handed over to individual interpretation, the greatest and deepest is only too soon evaporated and superficialized. He becomes either an oriental socialist or an important moral teacher. Everyone erases what surpasses his comprehension and which finds in his experience no resonance. Christ is no longer mediator of a higher life, not the educator of the individual to reverence for the inexhaustible mysteries of the spiritual world, not the ideal for the correction and deepening of every human ideal. Whatever Christ is more than all individuals with their personal ideals—the lofty, new, superhuman, incomprehensible—fails to penetrate into hearts to free and enlarge. Of the Saviour of the world we have an erring and limited man. His position at the center of moral-religious culture becomes wavering. There is, indeed, nothing more that is absolute. Of the most real, a fable is made; the most living past is dissipated in mist because men are themselves become misty, and in their letter criticism have forgotten how to read. What character-forming power can come from such Christianity? Orthodox Judaism which concentrated all its powers on God was far superior to this diluted Christianity."

There is so much weak surrender in our Christian colleges and seminaries to the modes and fashions of the day in bookish circles, that one is really refreshed at the sight of a leader in a university not pledged to Christian teaching, who is not intimidated by such fashions, who does not accept them as latest and therefore truest, but subjects them to a cross-examination ending largely in their rejection.

"It is folly to believe," he says, "that the further back a work has arisen in the past, the further its removal from the burning questions and tasks of real life. It is a fact which only the most blinded can deny, that in respect to the inner man the great documents of the Christian spirit stand much nearer the men of every generation, and, rightly understood, can give far more than the ephemeral modern literature can."

Foerster asks in religious teaching "for less intellectualism and more soul," adding, "Then would the whole modern wisdom of the day lose its influence."

This European professor and Kantian specialist advises the study of Plato, Marcus Aurelius and Seneca. In place of the Scriptures? Far from it, but to illustrate to the student the insufficiency and contradictoriness of mere natural ethics. He is like one returning from some much advertised spectacle who explains to all going thitherward its emptiness and folly.

"While not a few," he says, "who have been educated in the modern spirit, long to be freed from the presence of the modern thought-systems and the critical confusion which burdens the brain and wearies the spirit, to return to Christian simplicity and uprightness, many, on the other hand, brought up in intellectual scholasticism, feel an irresistible inclination to modern opinions which have for them the attraction of novelty and look to them for something which they really can never give."

The Christian faith in Doctor Foerster's judgment alone can satisfy. All else is leather and prunella.

The remark of Father Taylor after a visit to Channing—"The man has good parts; what a pity he was not educated!" (referring to the education of life)—finds an echo on every other page of Foerster's writings. Life, he insists, is only understood by life. "Is a mere philological mind sufficient to interpret all details in the spirit of the whole?" Professor Foerster does not answer the question he asks. It answers itself. But he is not merely sarcastic concerning the academic vendors of unsettling theories. He is righteously indignant with their moral levity. They display no regard for the souls for which the Church must consider herself responsible.

"Do certain one-sided heads ever consider what may happen to simple souls or to endangered characters, or what germs of dissolution they are scattering about? Do they know the destructive forces which slumber under the crust and only too quickly break out when, because of one-sided teaching and uncritical conclusions the processes of matter are represented as the only factors of life? Do they realize how, in this way, spiritual-moral forces in the soul are weakened? There are certain fine instruments of measurement on which the remotest earthquake is indicated. Were it possible in like manner to measure how deeply into the innermost chamber of conscience the corrosive action of thoughtless deductions on the part of many representatives of natural science reaches, how much the balance between nature and spirit is destroyed thereby, how many nerve sicknesses have their root in the materialist system, these speculators would, perhaps, start back alarmed, and finally realize how highly developed a sense of responsibility is necessary when one thinks of opposing venerated beliefs. One would then, perhaps, cease to see a danger for freedom

of science in the demand for more restraint and conscientiousness in the announcement of unripe results of investigation and their application to territories beyond the field of personal competence. One should not forget the immense difficulty in the Church's care of souls. Instead of making scientific world systems out of unprovable hypotheses and one-day theories, and in a frivolous way talking down the highest sanctities of humanity, they should limit their operations with all conscientiousness to the assured results of their particular departments."

Professor Foerster's little book, *Lebensführung,* is not primarily a religious book. Indeed, the phraseology is wholly denuded of conventional religious form, and designedly so. It is a manual for the conduct of daily life, with suggestions for self-discipline, for self-correction, for the elevation of thinking, for refinement of manner. But at the close the author frankly tells his readers that they are not equipped to keep all these things from their youth up, without a Christian reinforcement to their own weak wills.

"In the last decades one has been able frequently to observe that young men, educated without religious bases, are, in the long run, not satisfied with a mere social moral. The natural impulses to good need higher suggestions and outlooks, if one is to face the power of passion and the gravitation of selfishness. Herein lies the eternal validity of all that the apostle Paul has said about the insufficiency of our best strivings. We find in our inner life a higher nature, indeed, but this better part of our being is full of impure admixture. Therefore, struggling men, especially the best and strongest among young souls, long for wholly pure ideals and models, . . . . a relation with the original source of life. From the deepest experience of the human soul comes the confession of Augustine that the heart will not be still until it has found its rest in God."

One can see from these quotations the general attitude of Professor Foerster towards the Christian faith. In certain details he does not seem wholly clear. One is not sure to what extent the great idea of Catholic tradition is compacted to the compass of Roman tradition, and, after all, he seems to put a valuation on ecclesiastical guidance which our Lord, in pointing His followers to the Spirit Who is to lead into all truth, clearly never cherished. In general, however, one gets in these books the impression of a person of great earnestness and great independence—two traits which are not precisely characteristic of our light and easily led generation. They abound in acute and original observations well stated. It is noticeable how the emphasis is always laid on the inner life as the norm and spring. Professor Foerster is an authority in the science of teaching. But for great teaching great hearts are more needed than great educational plants. How much sounder, for example, was American university life in the era of the great Calvinist college presidents, Hopkins and Wayland and McCosh, than to-day in spite of infinitely perfected material equipment! Professor Foerster believes teaching to be the highest of professions and one which demands of those engaged in it the most genuine inner culture. Speaking of the education of children he says:

"The most effective education comes not in the direct action on the pupil, but in the indirect self-education of the educator. We influence the child incomparably more through that which we effect in ourselves than through all that we talk into him. Not through that which we forbid to others, but through what we forbid to ourselves do we become an ordering power in life. Every word which we speak is accompanied by a whole orchestra of undertones and unconscious mimicry of the face, and these undertones and mimicries often refute that which we say, reveal a cleavage between our teaching and our life which no one comprehends more deeply than the infinitely sensitive and wide-opened child-soul. Again, all true discipline rests in the last analysis on the self-discipline of the commanding person. Not words or tones of voice or punishments can compel, but only that strength of will which quiets our nervous irritation, tames the passions, and subdues the impulses can organize the interior world of our pupil and lead to self-control. Wherever it is clear from the whole bearing of an educator that he is a victor over his inner self with the invisible Iron Cross for that bravery by which the internal enemy is overcome, there the youth bends in joyful obedience."

One other and last quotation illustrates in another field this appeal to the interior point of view to which Professor Foerster continually summons his readers. Modern life is subject to mass epidemics as perhaps no other period of history. This is in a high degree true of American life, where waves of opinion roll over the land as a tidal bore up the Bay of Fundy. One hears

on all sides the same ideas, the same phrases, and is shortly only too glad to escape them by avoiding newspaper reading and conversation on the subject in question. Popular interest stands now in the sign of "social" discussion, in which there is much that is indifferent, more that is good, and no little that is simply noxious. Professor Foerster has concerned himself both theoretically and practically with social relief and is amply qualified to call attention to the shady aspects of the new enthusiasm. This he does with discretion, and justly. After remarking on the tragicomedy of the daughter who goes into "social" work because she cannot get along with her family, he observes:

"There is danger that the whole social activity become mere social sport, a society fashion and entertainment without any deep participation and earnest self-denial. But to carry on deeply earnest enterprises as a sort of play is to school oneself in the destruction of character. It is far better to bring to perfection some piece of responsible work in a limited field than to lose oneself in all sorts of superficial activity. A further danger of social work lies in the self-satisfaction and vanity which only too easily come from an externally observed and successful social activity. Just that which through such devotion should be overcome, viz., the open and secret self-cultus, seizes the whole spiritual life and misuses the sorrows of others for the heightening of one's feeling of self-importance. One sees how difficult it really is for a man to be what is called social, how many ways our *ego* finds to misuse all our action for its own pleasure and love of praise. All activity in itself excites the consciousness of self. Our good deeds are, therefore, often the beginning of our fall, if we do not remain humble and abide in the knowledge of God, without which all self-knowledge is ever short sighted.

"Many religions have preached doing good: only that of Christ says, Let not the left hand know what the right does. There is something more important than all action, namely, interior being. He who catches himself becoming proud of his activities should abandon them and take up with the humblest and most invisible service. Out of this will come more social culture than out of all vague philanthropic activity.

"The social problem must first be solved at home before one can be a civilizing factor in life external to the home, yes, in oneself, in the fight against the anti-social disorder of personal desires. He who suddenly perceives how deep he is sunken in self-worship has discovered the solution of the social question in its essence. Truly fertilizing on a man is concern for social suffering only when it directs his attention not merely to the shortcomings of others, but to self-criticism."

## EDITORIAL.

To many of our friends it will be a gratifying announcement that the Rev. J. Stuart Holden, Vicar of St. Paul's, Portman Square, London, is to conduct the daily Bible lecture during the **Young Women's Conference at Northfield** (July 2-9). Other speakers at this time will be Mr. Robert E. Speer, Rev. Francis Downs of Baltimore, Mrs. Helen Barrett Montgomery, Mrs. Dwight Potter and Miss Margaret Slattery, while prominent workers in Home and Foreign Missions will conduct Round Top and other services.

We would specially commend this Conference to the attention of ministers. There are thousands of young ladies throughout this country, who, upon the completion of their school days, find themselves without any definite objective in Christian work and life. With a little direction and help a great deal of latent power might be developed, to the advantage of the numerous activities of the various churches to which they belong. It is with a view to affording just this help that the Northfield Young Women's Conference was originally established. And there are to-day many who testify to an awakened interest in the work of their local church, as well as to an intelligent and comprehensive view of practical methods, as a result of a week at Northfield, in association with earnest young women and Christian workers. The secretary of this Conference is Miss Bertha Harlan (508 West 14th Street, Wilmington, Del.), to whom all inquiries should be addressed.

# THE BALKAN WAR, ISLAM AND MISSIONS.*

Rev. James L. Barton, D. D.

BROUSA, THE OLD CAPITAL OF TURKEY.

Imagine before you Macedonia and Thrace, stretching from the Black Sea on the east to the Adriatic on the west, bounded on the north by Bulgaria, Servia and Montenegro, and on the south by Greece, the Ægean Sea and the Sea of Marmora. While this country appears small upon our maps, the length of the area covered is more than 500 miles, its average breadth something like 200 miles, and it contains a population of some 7,000,000 people. This is the region that has been especially affected up to date by the Balkan war.

You will call to mind that the Balkan states—Bulgaria, Servia and Montenegro—only a brief period ago were a part of the Turkish empire. Servia and Bulgaria became practically free from Turkish rule in 1868, when they gave themselves to self-development, until 1912, at which time they were able, by forming a combination with Greece—also once a part of the Turkish empire—to overthrow the mother country and to drive her from Macedonia.

The original question under dispute was not at the beginning, and is not to-day, one of territorial aggrandizement on the part of the Balkan states. Within the above-outlined territory there dwell one quarter as many Bulgarians as there are in Bulgaria itself, and on the west there were many Servians and Montenegrins on the Turkish side of the line who for the last generation have suffered from the terrible misrule of the Turk. In addition, in Macedonia there were a large number of Greeks, as well as in the islands of the Ægean Sea, whose traditions and loyalty were to Greece, but who were under Turkish rule.

"Macedonian atrocities" have become almost a byword in the literature of Europe and of the world. These have reached such a stage that it seemed impossible for the Balkan states and Greece to remain longer silent in the face of the cry that came up to them from their nationals who were enduring a misgovernment, to describe which it is impossible to find adequate words.

The Balkan states formed an alliance with Greece—one of the most unexpected

*An address given at a meeting held under the auspices of the Nile Mission Press, in New York City, January, 1913.

CONSTANTINOPLE—FROM GALATA BRIDGE.

and remarkable alliances in modern history, by the way—at a time when Turkey was quite unprepared for war in Macedonia, having exhausted herself to a large extent in her conflict with Italy, and gave Turkey twenty-four hours in which to change her government in Macedonia, under the threat of a declaration of war. The war was quickly declared, troops moved at once from Bulgaria over the line into the Turkish empire, and a series of remarkable victories followed, until, at the end of three weeks, the Turk was practically driven out of Europe and an armistice was declared for the purpose of settling upon terms of permanent peace.

We have witnessed in the peace negotiations something of the diplomatic ability of Turkey, as her envoys have appeared with their different preposterous propositions, apparently seeking chiefly to secure time. There was nothing for Turkey further to lose, and there was the hope that out of the ruin she might gain something by way of concession on the part of the Allies.

The Young Turk party, which has been out of power for several months and which has from the beginning been in favor of prosecuting the war, seized the occasion to get possession of the government, the same leaders again coming to the front who were instrumental in the overthrow of Abdul Hamid II. and in putting his brother upon the throne, and who were foremost in promoting a constitutional form of government.

The situation in Turkey at the present time, so far as the Turkish government is concerned, is critical beyond measure. Hostilities have been allowed to break out again, and the Allies, while holding the Turkish forces at Chatalja and Adrianople, are hammering at the Dardanelles with a view to getting possession of the water passage to Constantinople. In the meantime, Russia has a large force upon the Caucasian frontier, ready to move into Koordistan and Armenia in case that region should be thrown into confusion. Russia has obtained the protection of American interests in that section of Turkey, so that she would have an excuse for moving her forces over the line should American interests be put in jeopardy. Reports that have come from different parts of the Turkish empire indicate that the Mohammedans are profoundly discouraged over the situation as relates to their national life, as well as to their religion. The fact that the European Powers allow the war to continue makes it clear that they will no longer defend the *status quo* of Turkey, which is provided for in the Berlin Treaty. It is evident that the disintegration of Turkey as a world power has begun, and there is little likelihood that anything will interfere to put a stop to the process, since Turkey has become so weak that no nation desires to do her honor.

As to the effect of this Balkan war upon Islam, we have an abundance of evidence to show that it will tend to weaken the confidence of Mohammedans everywhere in the militant power of their religion. Turkey is unquestionably the political center of the Mohammedan world. In the eyes of most Moslems, the Sultan is the representative of Mohammed upon earth. He is called *Padisha,* "the shadow of God upon earth." Since 1453 the Mohammedans of the world have looked to Constantinople as the capital of what was to become, in their expectation, a world empire, and the Sultan, in state documents

CONSTANTINOPLE—MOSQUE OF ST. SOPHIA; MOSLEMS PERFORMING ABLUTIONS.

ROBERT COLLEGE, CONSTANTINOPLE.

drawn within a century, is referred to as "the Lord of Lords and the King of Kings," the one through whose favor and by whose sufferance all rulers upon earth fulfill the functions of their office.

It has been the dream of the Mohammedan, in India, in China, and in the uttermost parts of the world, that all lands would be brought under one supreme ruler, the Sultan of Turkey. As an illustration of how deep rooted is this idea, that the Sultan of Turkey is the political head of the Mohammedan world, we have but to cite the instance of the subjugation of the Moros in the Philippines. When the United States came into possession of those islands, negotiations for the Moros' acceptance of the United States government were carried on by the American Ambassador at Constantinople with the Sultan, and the arrangements were made there which were communicated to the Moros by the Sultan and accepted by them. In this way the Moros were brought under United States rule without bloodshed.

Assuming, therefore, that Constantinople is the political center of the Mohammedan world, and that the Sultan sitting upon the throne at Constantinople has been regarded as the one destined to be the supreme ruler of all the world, we can understand that the Balkan war means vastly more than the mere driving of the Turk out of Europe.

While for two hundred years the aggressiveness of the Turk in Europe has been stayed, and Turkish power has been on the retrograde, nevertheless it has received no blow during all these centuries which is so staggering to the hopes and faith of Islam as that which has been administered by the little Balkan states and their ally, Greece. Probably but few Moslems in the world have known of the previous diminution of Mohammedan power in Europe. It is impossible, however, to keep from them the fact that now, after the loss of her great African province, Tripoli, comes the loss not only of Macedonia and Thrace, with extensive population and valuable territory, but also of her ancient capital, Adrianople, occupied as the Turkish capital in 1361, from which center many of her aggressive and successful wars of conquest were carried on, until 1453, when Constantinople itself was taken. This indicates the reluctance of the envoys in London and of the government at Constantinople to accept any terms of peace that carry with them the loss of Adrianople, and the reason is not so much because of the material value of Adrianople or the province about it, but because of the moral and religious prestige which will be lost if the Turk is compelled to withdraw from that ancient center of Mohammedan power and influence.

Under these circumstances it is but natural that Mohammedans, as they study the situation, will be led seriously to doubt whether the dream of Moslem supremacy which they have cherished so sacredly for a thousand years is after all to be realized. For a Mohammedan to doubt this fundamental fact of his faith is for him to fall into grievous and fatal sin, and yet it does not seem possible that all the forces of Islam can prevent this doubt from creeping into the minds of all Moslems, when they know the facts.

In other words, the great solidarity of this one ambition and hope of Mohammedanism seems to have been broken, and as the truth of the present situation percolates through the different strata of society in Turkey, Africa, India and China, it will carry with it a sense of hopelessness the significance of which we can hardly estimate at this present time. Reports, however, that are already coming from different parts of the Mohammedan world show beyond the possibility of a doubt that the blow dealt to the Turk by the Allies in Macedonia and Thrace has a significance that is vastly

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deeper religiously than politically. It is a staggering blow to Islam.

Do not misunderstand me. I do not consider for a moment that this war has been a religious war. It originated, and has been continued, with the one idea on the part of the Allies to free their nationals from the intolerable misrule of Turkey. While it has accomplished this, it has accomplished vastly more in removing from the minds of Moslems grounds for believing that Mohammedanism will become a world Mohammedan power.

As to what effect this war will have upon mission work, I would answer that it sets free nearly seven millions of people from Turkish rule, giving them opportunity and liberty of organizing and developing their own internal resources and of establishing systems of education, as did Bulgaria when she became free in 1868.

It also sets free that most able and powerful, yet savage, Albanian race, who, although for the most part regarded by the Turks as Moslems, have religiously been only partially loyal to Mohammedanism. Turkey has always feared the disaffection of the Albanians, and while from among them have come some of the leading civil and military officers of the Turkish empire, they have suffered untold oppression in order to prevent them from developing into a nation.

A few weeks ago I was speaking with an Albanian in Boston in regard to the situation. He said to me: "Do you know that Albania saved Europe from Mohammedanism? When the people of Western Europe were turning their attention to the discovery of America, the Albanians, under their great general, Scanderbeg, were turning back the Turkish hordes, who, from their capital, were seeking to pass through Albania into Europe in order to subjugate that country to Moslem rule. In thirty-two successive battles the Turks were defeated, until they gave up the attempt, and Albania proved to be the effective defender of Europe." He then asked if, after rendering such a service to Europe, which, had it not been for them, might to-day have been a Moslem stronghold, Albania is not entitled to a degree of independence that will enable her to develop herself morally, intellectually, commercially and religiously?

While a large number of Albanians are Mohammedans, they are independent, and have repeatedly expressed themselves as eager to have Christian teachers and preachers sent among them. It now looks as if

Albania would be given a large degree of independence, and we can rest assured that as soon as opportunity is given, schools will be established and the people will be ready to welcome the Christian teacher and preacher. A letter received lately from a professor in Robert College speaks of a conversation that he had had with two Albanian *Beys,* both eager to have Christian missionaries sent to their people.

Mr. Erickson, who for four years has been among the Albanians, has learned their language and won their hearts, speaks in a recent letter of the eagerness with which they are waiting until the final decision is made with reference to their independence, in order that they may begin to establish schools and prepare to receive teachers from the West. The door of Albania is open as well as of Macedonia.

The war is demonstrating to the Mohammedans of Turkey the difference between true Christianity and formal Christianity. It is a shame to Christendom that, during these hundreds of years when Mohammedans have been living in close touch with the Christian Church, they have never yet been able to see with perfect clearness what is the meaning of true Christianity. To them Christianity has meant the Crusades, with all their horror and cruelty, or it has meant the expulsion of the Moors from Spain, with horrors no less severe. Their contact with Christian Europe has not been such as to impress upon them the unselfish nature of the religion of Jesus Christ or the beauty of His character. It is to be keenly regretted that at the outbreak of the Balkan war Bulgaria and Greece formally announced it as a religious war, a war in which Christianity is arrayed against Islam.

But during the last ninety years the Mohammedans of Turkey have been brought into more or less close relations with the Christian missionary and with native Christians whose lives have revealed the love of Jesus Christ to them. It has been a matter of frequent occurrence during the last few months for Mohammedans to say to missionaries and to native Christians, that this is not a religious war: that while the Allies may call themselves Christian, they know that they are not, and that they have learned to distinguish the difference between a nominal Christianity and that which is the religion of the heart. They have said repeatedly, therefore, both in the press and in public address, that they are fighting in this war for their country and not for their religion.

During the war the missionaries on the ground have had abundant opportunity to demonstrate the beauty and unselfish character of their religion. They have all remained at their posts. In four cities in Macedonia, which have been the scenes of battle between the contending forces, the missionaries on the ground have been among the first to take the lead in affording relief to the refugees and to the wounded. In the city of Kortcha, in Albania, occupied at first by some 30,000 Turks, the Greek forces, after a severe battle, routed the Turkish army, but there were a large number of wounded, sick and disabled who could not be taken away. Officers were detailed to care for these, but the officers, fearing the Greeks, took refuge in a missionary home. As soon as the Greek commander had established his headquarters, the missionaries secured free papers for the Turkish relief corps who were able to go about their work. In Salonica, a single missionary had at one time over 8000 refugees under his care.

These are but illustrations of the opportunity that has been given by the war, but which have been preceded by similar opportunities through past years, for demonstrating to the Moslems the difference between true and nominal Christianity.

Conversations with Mohammedans in various parts of Turkey show that these examples, as well as the teaching of the Gospel and the wide distribution of the Scriptures printed in practically all the languages of Turkey, have had their effect and have put into the minds of the Mohammedans serious questioning as to whether or not Christianity is not, after all, the best religion.

As a result of these conditions the missionaries report from all parts of the Turkish empire that there is now an accessibility to the Mohammedan never before experienced. The Mohammedans know that the missionaries and the Protestant Christians of Turkey are their personal friends, as well as the friends of the country. They

ADRIANOPLE—BRIDGE OVER THE MARITZA.

are attending religious services more freely and openly than ever before and are sending their children to the Christian schools as has never been the case before in the ninety years of missionary work in the country. They are purchasing the New Testament, or parts thereof, more openly than formerly, and are inquiring as to the meaning of what they read.

One of the leading Mohammedan papers in Constantinople, the *Ikdam,* which I believe has been suppressed by the Young Turk party, published recently an article giving the reasons why the Mohammedans had been so conspicuously unsuccessful in the war with the Allies, and one of the reasons given was that the soldiers have lost faith in their religion. The writer stated that in past years a Mohammedan soldier went into battle with only two possibilities before him: victory or martyrdom. He added that now that is changed, and instead of fighting for his religion, in which he is losing confidence, he is asked to fight for his country, an expression which he does not understand. It is probable that the explanation has in it much of truth.

The effect of the war upon the Mohammedans of Turkey cannot, and will not, be confined to the Turkish empire, but will necessarily extend throughout the Mohammedan world. We have, I believe, a right to assume that beginning with this war a new era is opening for direct approach to the Mohammedans, not only of Turkey, but of the whole earth; that their loss of faith, not only in the future militant power of Mohammedanism, but in it as an adequate religion, has begun, and begun at the political center of Islam; and that it will rapidly spread to the uttermost bounds. These conditions call mightily to the followers of Jesus Christ to rise in their power and with the Gospel of love and of inspiration and of salvation go forth to these waiting people.

# NOTES ON THE APOSTLES' CREED.*

## VII.

Rev. G. A. Johnston Ross, M. A.

"I believe in the holy catholic Church." It may help us to get into the right atmosphere for the study of this clause if we read together a few verses from the Epistle to the Ephesians. Paul has been reminding his Gentile friends that they and the Jews are in process of being built into a wonderful temple of the Lord "for an habitation of God through the Spirit," the Lord Jesus having "broken down the middle wall of partition between" them. And in the fourth chapter he says: "I, therefore, . . . . beseech you that ye walk worthy of the vocation wherewith ye are called." The "vocation" is their calling, *as Gentiles,* into membership in a Church of mixed races and traditions. St. Paul does not regard that vocation as easy. He foresees difficulties arising from dissimilarity of tradition and race, and he anticipates the necessity for self-discipline in the face of such dissimilarities. And then he goes on, "Endeavoring"—but the word is "agonizing"—"to keep the unity of the Spirit in the bond of peace. *There is one body,* and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all,

*Delivered at the Northfield General Conference of Christian Workers, August, 1912.

who is above all, and through all, and in you all."

And how long are we to keep up this agonizing to preserve "the unity of the Spirit"? Paul answers: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ"; till Jew and Gentile, with their astounding contradictions, with their mutual repulsion, shall be made up together into one "perfect man." For that end and unto that time we are to strain, we Gentiles inasmuch as we have to do with Jews, and we Jews inasmuch as we have to do with Gentiles; we white people inasmuch as we have to do with colored people, and we colored people inasmuch as we have to do with white people. In view of "the vocation wherewith [we] are called," we have so to strain—toward the coming of "unity of faith," *the fulfilment of the "holy catholic Church."*

Yesterday we studied the expression, "I entrust myself to the Holy Ghost." With that phrase the Creed originally came to an end. There perhaps it might well have come to an end, but later certain items were added which hung upon the words, "the Holy Ghost," and are characteristic results of His working in the world. For example, "I believe in the communion of saints," which describes the outcome of this ministry of the Holy Ghost. Then one clause, "the forgiveness of sins," speaks of the experience which is at the threshold of the lives of those composing the Catholic Church. And then there are two clauses which tell the issue of that forgiven life: "the resurrection of the body; and the life everlasting."

First, let me say that the expression "I believe" in this phrase of the Apostles' Creed does not mean, "I entrust myself to." That meaning of it ends with the words, "I believe in the Holy Ghost." I repeat, it does not mean, "I entrust myself to the holy catholic Church." It is worth saying that, because there are numbers of people who entrust themselves to the Church as though it were a kind of God to be relied upon; who depend upon the Church, instead of making it to some extent depend on them. They just lean back upon their membership in the Church. The Creed gives no sanction whatever to that idea of believing in or entrusting oneself to "the holy catholic Church."

Again the phrase "catholic Church" does not refer to any one particular institution now organized. Anybody who identifies "the holy catholic Church" with any known institution in this world at this moment is disloyal to the Apostles' Creed. "The holy catholic Church" is not any one institution we can *see;* it is an institution which in its completeness we cannot see. We do not, for example, see unity in the Christian Church, but we believe it is there behind the divisions. We do not see holiness as the characteristic of the whole Christian Church to-day, but we believe it is there behind the corruptions and defections from faith and right living. We do not see catholicity in the Church to-day; we see parochialism and sectarianism. But we believe that behind all disruptions there is that life in the Church which will some day make it one. Behind all the corruption in the Church there is that life which will one day make it holy. Behind all the parochialism there is that spirit which will one day make it catholic. We *believe* in one holy catholic Church. As I understand the Apostles' Creed, we are not allowed to acquiesce in the imperfect living in the Christian Church; we are not allowed to acquiesce in the narrow outlook of 90 per cent of the Christian people to-day. Above all else, we are not allowed to acquiesce in the divisions in the Christian Church. We cannot say that there always must be divisions just because there are different temperaments. Is there anywhere wider dissimilarity than between the temperaments of the Jew and the Gentile? Yet they have all to be built into one temple in the Lord.

I want to lay stress upon that word *dissimilarity.* The associations which we build amongst ourselves, brethren, in our churches and elsewhere, are built on the principle of similarity—similarity of taste, similarity of education, similarity of sex. For example, there is the "boys' department," the "girls' department," the Christian Endeavor for young people, and something else for old people. Now, God's associations are built on a different principle—the principle of dissimilarity. His

associations are three, for which He is permanently responsible: the family, the nation, the Church. The family is built on the principle of dissimilarity. There are no more dissimilar types anywhere than the man, woman and child, who make up the elements in the family. Man is different from woman, the woman from the man, and both very different from the child. And yet each has something to give to the other. The family life is strengthened by the discipline rendered necessary by this contrast. So is there dissimilarity in the national life. Men differ in opportunities, in education, in capacity, in taste, in resources. But their coöperation makes for the stability of the nation. If your church is composed of similar persons, belonging to the same rank in society, your church is a club, and not a church. There must always be at least three generations in the church: the grandfather, the father and the little ones. If there are not the little ones, it is not a church; it is a sort of college chapel. And it would be better if there were a little interracial organization. The more differences there are the more opportunity there will be for mutual discipline, and the more will your church be strengthened as a result.

Now do you begin to see what the Apostles' Creed means when it says, "I cannot see, but I *believe* that the outcome of the working of one Holy Ghost upon all these different types and races of mankind, who are now being disciplined and trained, will be one holy universal Church, and vibrating through that Church will be 'the communion of saints'"? What is communion? Communion is conversation raised to a higher power. It is not talk; it is exchange of soul. When your conversation is on the ordinary mundane level it may not mean any recognition between your spirit and the spirit of the person whom you casually meet. But when your conversation deepens into communion, there passes between you and the soul of the other one a look, a thrill, a throb of recognition. Now, says the Apostles' Creed, I believe that there is one religious life under all these varied forms throughout "the holy catholic Church," and I believe that "the communion of saints" will one day be a mutual recognition, that this one life throbbing in the Church will one day recognize itself everywhere, and then our Lord will be completely manifest. Saint Paul said, "To this end do I preach, that even now unto principalities and powers may be made known by the Church the variegated wisdom of God" (Eph. iii. 10). Even in his day, when the Church consisted of a few little communities in Asia Minor and Eastern Europe, he already saw the Church as a great million-faceted diamond, reflecting the glory characteristic of his Master. How much more should we, when the Church has broadened out over the whole area of the world, believe in the coming of, and believe there is already potentially there, one holy Church which, when its parts come to recognize one another, will together constitute the glory of our Lord Jesus Christ!

I want to say two things about this belief.

I. Its history. The idea of a community of faith not absolutely identified in outline with racial or national limits probably goes back to the prophet Isaiah. He appears to have conceived the idea of segregating a certain community from the national life which should be a community of faith. (See Isa. viii. 16-18.) Scholars tell us that the first person to distinguish between the Church and the State was Isaiah. The Church, however, is still a little state within the State: it is not in communion with anything outside the national borders. The idea of an *international* community of faith, possessing one common life, frontierless, defying human distinctions and limitations and death itself—that great idea is unique, and belongs to our Lord Jesus Christ.

Now, it is interesting to remind ourselves that ideas of the universal brotherhood were not unknown before our Lord's day, and if I do nothing else this morning, I shall be satisfied if I can distinguish between universal brotherhood and "the holy catholic Church." Stoic philosophers looked forward to the time when humanity should be one flock, obeying one law. It is not one flock and one *Shepherd,* you observe, but one flock and one law. The idea of a sort of universal fellow-citizenship, then, was known in the world before the Lord came. But universal brotherhood is one

thing, and fellowship in the Holy Spirit another. In the one you have the idea of good will; in the other there is deeply ingrained the idea of self-discipline, renunciation of self, arising out of a conscious personal relation to a holy God. The idea of the Church is not that of good will alone, but of *good will interwoven with discipline;* and it is very questionable indeed whether human brotherhood can ever come unless the idea of mutual discipline is at least before the minds of those who stand for the idea of good will.

The idea of national fellowship of this kind got hold of the apostles to an amazing extent. It is astounding that the Apostle Paul should use such an expression as that the Church is "the body of Christ," that he should have foreseen that the agent through which the Lord should make Himself manifest in the earth should be this one life permeating the nations. He speaks of it as the "fulness of him who all in all is being fulfilled." Try to realize this daring conception of Jesus Christ—that He is in the process of being fulfilled, that there is a sense in which His work and He Himself were incomplete when He left this world, that the churches were the extension and completion of the incarnation, that the sufferings of the Lord Jesus Christ are being completed by the sufferings of the Church. "That I may fill up that which is behind of the afflictions of the Lord," says Saint Paul. This idea of the "fulfilment" of Christ is furthered by the metaphors of the bride, and of the body, and of the reflector. The bride is the complete counterpart of the bridegroom. In Ephesians we have the idea of the great million-faceted reflector. The Apostle Paul kept before him always the great picture of a completed Church: "As for God, His work is perfect. I am only at the beginning of it. I am strengthened by the fact that my work is directly related to the completion of this wonderful work of God by which He is building up the Church to be the complete reflection of the many-sided glory of the Son of God."

I wish we could read more of the sub-apostolic literature. I am much concerned that some of the writings of those who immediately followed the apostles should be published—say, the writings of Saint Ignatius. It would be much better to have them where people could read them, rather than to have them piled away in the libraries of theological seminaries; for they are extremely valuable and entertaining reading. Take the story of the shepherd in Hermas, who declared he had a vision. He saw, he said, an aged lady, extremely beautiful, and she was upon a couch borne by four men. The couch had a very strong foundation. The vision was that of the Church and "the Church's one foundation." The old lady appeared with white hair and all the aspects of venerable beauty. She spoke to the shepherd and told him some extremely interesting facts. The second time she appeared she was young, and had the face of a beautiful girl, though her hair was still snowy white; that is to say, there was the combination of venerableness and beauty. But the third time he saw her she had entirely the aspect of a beautiful young woman and she raised herself from her couch with all the agility of youth.

What is the meaning of that vision? Through that little window we can see into the habitual way of looking at things in the apostolic age of the Church, when the Church consisted of just a few communities in Asia Minor and Southeastern Europe, and when we do this as we ought we will find that as the Church has become older and older she has really become younger and younger, that there is an eternal agility and youthfulness in her, and that her foundation is the eternal truth of God.

I wish we had that clear vision of one holy universal Church. But you know as well as I do what it is that hinders that vision. As long as the early communities were sharply distinct from paganism the life within the Church was white, and the life without was black. There was no trouble in finding just what were the frontiers of the Church. But as the Church became more institutional and less holy it became a serious matter that her visible frontiers could be thought of as the actual frontiers of the holy Church of Jesus Christ. And so people began to believe in and to lean on the institution whose frontiers they could *see,* in precisely the sense that the Apostles' Creed deprecates. That is what has happened in the history of the Church. As there came to be more and

more institutions the Church came to be more and more the object of faith, a kind of mother upon whose bosom one would lean, upon whose offices one would depend for salvation, and less and less a community without frontier, without limit, not to be believed in but in the extent of which one might believe.

At the Reformation the distinction between the Church visible and the Church invisible was to some extent revived, and it is one of the great truths of the Reformation that people began to see the difference between the institutional Church and the frontierless Church outside. I wish we had preserved that clearness of vision of the catholic Church which many early reformers possessed, among them Calvin, who said, "Outside the Church there is no salvation." What he meant was that outside that frontierless body, the one body which is aspiring to the life of Jesus Christ, there is no salvation. The complete meaning of the word salvation is to be realized only in Christian fellowship, even though a man is justified alone. But the tendency of Protestantism was to draw somewhat away from the idea of the invisible Church, and the old institutional idea was revived again, and the institution of Rome was reproduced in Protestantism, until now we have all these little sects closing their communion to people outside and regarding themselves as the sole expression on this earth of the holy catholic Church of Jesus Christ. Thank God, we are living in a time when that idea is becoming less and less credible. The narrow institutional idea survives here and there, but the intelligence of the Church is moving on to realize and make workable more and more truly the apostolic vision of one holy catholic Church, moving on to the unity of the faith, to the realization of the perfect stature of a man in Christ Jesus. And in this twentieth century, such stress has the Holy Spirit been laying upon the corporate life in our churchmanship and everything else, that it is our business to keep step with the Holy Ghost, as the Apostle Paul tells us we are to do: Let us watch lest we "fall behind the grace of God." The grace of God is a moving thing. The Holy Spirit is to-day laying stress upon Church unity, upon sufficient mutual understanding to make coöperation a joy, as will make community responsibility, as will reform and thrill all the common life, as will be the great delight and reinforcement of our Christian service.

II. Now what precisely will this belief in the "holy catholic Church" do for us? How will it react on our own religious life? (1) Well, it will give us, first of all, a lively sense of gratitude to our predecessors in the Christian faith and a sense of the continuity of the Church in all ages. There is a tendency in Protestantism, arising out of the circumstances of its origin and out of its emphasis on the immediate contact of the Spirit of God with the individual soul, to be partial and inadequate in its sense of the continuity of the Christian Church and of gratitude to God that He has never left Himself in any age without witnesses to faith. This defect has probably been one of the causes why Protestantism is so apt to degenerate into provincialism and to develop the factious and divisive spirit. We need as a corrective to this to remember how continuous has been the life of the Church and how God has borne with its faults and superstitions even in the darkest ages. And further, it is important for evangelical people to use every means to develop a sense of debtorship. We believe and preach a religion of grace; and the realization of the fact that in ages of darkness, as well as in ages of enlightenment, the patient God was behind the life of the Church intensifies our sense of obligation to Him and so develops what I may call a "habit of grace." And how necessary that habit is in our day everyone knows who is watching the progress of thought. For there are many current statements of the Christian faith that are declaratory rather than redemptive; and there is an "offense of grace" just as there is an "offense of the cross."

(2) The second thing it will give us will be a *sense of responsibility* in a sense that is really dignified when we realize that we belong to the great family of God which is international, interracial and intertemperamental—when we remember that we belong to the great company of God which has been possessed in all the ages of one common life. But the weight of that life, the weight of those martyr lives, the im-

mensity of that vast bulk of sacrifice, should be upon our lives, driving us in the right direction of Christian living. My brethren, the "apostolic succession" is a great reality. It is a great reality in the Christian life. We come into the Christian life not as though we were the first to burst into this sea of faith, but as the successors of the confessors of the faith, the apostles, the martyrs, the doctors, the teachers, the students, the monks and the reformers. We are come into the apostles' faith *after* them, and there is a tremendous responsibility upon us because of that succession.

Who is the true Catholic? Is he the man who "belongs" to a privileged or highly institutionalized Church with ornate ritual and the traditions of great dignity in its services? Is he the stubborn conservative, timidly afraid to open the doors of salvation to any who do not enter by the way of some special "covenanted mercy"? No, the true Catholic, as Dr. Alexander Whyte has reminded us, is "the well-read, open-minded, hospitable-hearted, spiritually exercised Christian. He is of no sect and no school. He is of no occasion. He comes of no movement. He belongs to all sects, and all sects belong to him. So far as they have any portion of Divine truth in their keeping or any evidence of Divine grace in their walk and conversation, they are all his fellow-communicants and his brethren. How rich such men are in truth and love and hope! For all things are theirs; all men and all books and all churches, whether Paul, or John, or Augustine, or Athanasius, or Dante, or Behmen, or Luther, or Calvin, or Hooker, or Taylor, or Knox, or Rutherford, or Bunyan, or Butler, or Jonathan Edwards, or Chalmers, or Newman, or Spurgeon, or Phillips Brooks."

(3) Finally, this vision of the holy Church enables us to *distinguish between the institution which passes and the Church which endures.* As an organization, the Church was a mere cult within Judaism. At the time Saint Paul's Epistles were written, it was, I suppose, little more than a department of Jewish faith. When it emerged it had changed its manner of dress and of speaking. When it came to Rome it had to change its clothing. When it swept off to the north through Europe, to capture the allegiance of your forefathers and mine, there again it shed much of its Roman clothing and assumed a new dress. As it came westward into this new world, it assumed new forms of organization, new forms of worship, new forms of thought, new forms of service. Now all these are changing in this world which changes. But it is only the *form* of the Church which changes. It changes just as the husk changes, but there is always the kernel that endures.

Now the point is this: If we get a vision of "the holy catholic Church" in the sense of the Apostles' Creed, in a sense that does not identify it with any institution upon this earth at this moment, but which is wider and broader and larger than any of our existing institutions, then by means of that vision we shall be able to say, "I belong not to the husk that perishes and passes, but to the kernel that endures." Which do you belong to? Do you lean upon the institution, or do you belong to the kernel that lasts? What kernel? The heart of the Christian Church. "Whom do men say that I am?" said Jesus to Peter; and Peter said, looking Jesus in the face, "Thou art the Christ, the Head of my people. Thou art the Son—that is to say, the adult Son, the reproduction—of the living God." And Jesus said, "Blessed art thou, Barjona. On that confession I will build my Church." To belong to the kernel of the Church consists not in resting in the Apostles' Creed, or in any book, even the Bible, but *in first of all looking Jesus in the face and trusting Him.* And the trouble with us is, we will look any minister in the face, or any book in the face, but we postpone to the last moment looking Jesus in the face. Oh, let us look Christ in the face, and say, "Thou art the Christ, the Object of my faith; Thou art the Christ, the Son of the living God. Upon Thee do I lean; to Thee do I trust my future. Lord, to whom shall I go? Thou hast the words of eternal life." If you have made this covenant with Christ, as the only Son of God, on that condition alone do you belong to the kernel of the Church which lasts, the Church against which "the gates of hell shall not prevail."

# "THE WEAPONS OF OUR WARFARE."*

## VII.

Rev. John A. Hutton, M. A.

*"For that which I do I know not: for not what I would that do I practice; but what I hate, that I do. . . . . I find . . . . the law, that, to me who would do good, evil is present. For I delight in the law of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. O wretched man that I am! who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord." Rom. vii. 15, 21-25, R. V.*

"The Christian will naturally believe that Christianity succeeded because of its inherent and final truth. The neutral inquirer may at least admit that it succeeded because it supplied the religious needs of the age." (Harnack.)

"The Christian Church found in existence a demand for a new and vital religion. It supplied that demand in the first place by its distinctive doctrines, such as those of sin and atonement, of resurrection and the future life, of the Fatherhood of God, the Incarnation of Christ, and the indwelling of the Holy Spirit; and hardly less, by its appeal to men as a supernatural society and a way of life." (Hobhouse.)

Nothing can hinder us from believing that the Eternal Spirit Who sent Jesus into the world, sent also, securing it by an unfathomable play of events and circumstances, that hunger and dissatisfaction and moral tenderness which prepared a welcome for Him in the human heart. God's truth for an age never comes as a stranger to that age. On the contrary, God is so ready to hide Himself, that, when the truth comes, the wise men of the world at the time are permitted to suppose that it was they who discovered it, and that they were always sure that the thing was as now they perceive it to be.

It is not very common nowadays—except at street corners and in open spaces where one may still have the spectacle of a man plunging about in the back-wash of an old controversial method—to have it quoted as against Christian truth, or against the force of a moral idea, that there is already a hunger and thirst for it in human hearts. On the contrary, the most lively school of thought in our day is apt to err on the other side, declaring that the one mark of truth is, that it "works," that it fits the facts and suits our very case. If the allegation is put forward that Christianity made its way in the world simply because it accommodated itself to the mood of the time and offered people anything they wanted, it is a false accusation, and can be repelled by some quite obvious facts. For example, it is quite apparent from even a casual reading of the New Testament that the early Church is already aware that she is engaged in a warfare against the world. She sees clearly that it is her doom and calling to protest against the general mood of the time. The later books of the New Testament are concerned with almost nothing else than to warn Christians, both as individuals and as communities, that they have committed themselves in Christ to a cause and a spirit which will range the world against them, which will encounter the spiritual habit and inertia of long ages, which will provoke unsuspected antagonisms—in short, that Christianity is a declaration of war, an unsheathing of the sword: "Ours is not a conflict with mere flesh and blood, but with the despotisms, the empires, the forces, that control and govern this dark world." I detect no trace of accommodation in such a saying, and it is but one of a thousand. The fact is, Christianity did fall in with the profound necessities of the human heart in those days. But the necessities in the human heart which laid hold on Christianity were the last necessities of our common human nature, the invincible cries which will always break from man, because he is what he is. And, in order to help man at the depths, Christianity did not hesitate to offend and rebuke man in his superficial and temporary requirements.

It is true, I think, of every high thing

*Notes from an address delivered at the Ministers' Meetings of the Northfield General Conference, August, 1912.

which assails us and appeals to us, that there is something in us which holds out hands to it and there is something in us which hesitates or shrinks back. It is a sure sign that we are face to face with something from God, something with which we had better come to terms, that at the same moment we want it and we do not want it.

When Jehoshaphat and Ahab were in a difficulty as to whether they should go to war against Syria (in a most picturesque story of the Old Testament), some officials had assured them that it was God's will that they should go. But Jehoshaphat, who was a good man, was not easy in his mind. It seemed to him that those officials had been put up to say what they had said. "Is there not some man of God," said he to Ahab, "by whom we might enquire of the Lord?" "There is," said Ahab, with some heat, "there is one man by whom we might enquire of the Lord, Micaiah, the son of Imlah; but I hate him; for he doth not prophesy good concerning me, but evil." "That is the very man for us to hear," said Jehoshaphat. Christianity had those simultaneous marks of truth. There was that in it which the world resented and hated and tried to put away; and all the time there was that in it for which the world, in the last solitudes and realities of its own self-consciousness, pathetically cried out. Looking back over those days and observing with what fidelity to its own ethical genius the Church dealt with the mood of the world, without indulging that mood, how it refused to follow the easy way to power, how it was able at once to condemn the world and to attract it—looking back, I say, it is not possible to doubt that wherever the two or three were met together, there was the Other!

II. There were three lines, we were saying, along which Christianity moved and overcame the world; and first, by the attractiveness of its faith. Let me pass now, if indeed it is a passage at all, to the second element of power: *the new and haunting quality of Christian goodness.*

By the wonderful pressure, as we believe, of the Spirit of God upon the hearts of men, there was already abroad in the world, in the first days of Christianity, a real and widely experienced desire for moral purity and cleanness. It was one of those times which come, when, it may be, men do not see their way clearly; when they do not see, for the time being, how things on a wide scale are to be improved; when the mind, in consequence, is driven in upon itself, and we perceive that, although there may be no open vision, nevertheless we need not be idle in the work of God; that there is a work to be done within ourselves. However it may be explained historically, there had come over the human heart in those days a great yearning to be clean, to be made free from moral guilt, to be done with all interior disorder and entanglement. In those days, and in pursuit of this personal rightness and integrity, the most popular ceremony was a sacrament called the "taurobolium." Let me say what it was, leaving it to yourselves to perceive what a place for Christ life had evidently laid open in the souls of men. In the mystery of the "taurobolium" the suppliant stood or knelt beneath a grated scaffolding of wood. On the wooden platform above his head a bull was slain, and its blood poured through the grating, drenching the suppliant beneath. It was man's profound insight into his own moral necessities. It was man, urged by the Spirit of God, trying to find his way home. It was his discovery, guided by delicate organs of moral perception, that death was the only way to newness of life; and that it was not his own death merely, which brought down the blessing, but his sharing, as it were, in the very life of death.

It was into this troubled and uneasy world, with its pathetic and puzzled half-beliefs, with its insistent cry for better things, that the disciples of Jesus came. They lived their life before the eyes of men. They declared that they had achieved this moral peace and cleanness. Men and women from the world joined them, men and women in many cases with such a past history that outsiders made merry over their new profession. "If he were a good man," it had been said of their Master, "he would have known that this woman was a sinner." And the world said the same of the Church. But even the world could not deny that those who had been sinners took on a new grace; as though by some mysterious chemistry, the very

elements of their nature had been transformed. Sufferings came to them, as we shall see, sufferings of such ingenuity and horror, that we cannot bear even to describe them. But they endured by the help, as it seemed, of some Ally beyond nature and beyond mere human experience. All their words and ideas were full of a beautiful confidence as to the way by which God was pleased to be leading them. Nothing could come upon them unawares. If they lived, well; if they died, once again it was well. If the sky was fair for them, they would praise the Lord; if the sky was foul, they had the resource of prayer. "The prince of this world" came, and found nothing in them. They were prepared for everything. If you asked them the secret of this supernatural peace, they might utter some mysterious word like "Maranatha," "The Lord is near." They had found what all the world was seeking for. The presence of some Holy Guest hung about them—at their work, in their home, purifying everything, sanctifying everything. This Holy One had once upon a time been here: they themselves knew someone who had actually spoken with Him; or, in later days, they knew many, who had in turn known one who had actually seen Him die on Calvary, and appear again, risen from the dead, in the upper room.

At the time when He went away, He had promised to come again. It might be that they had been looking for Him to come too soon; because now years had passed and He had not yet come. But the delay, though a disappointment to their natural sense, was not so hard to bear as the world might think. True, He had not come; still, He had come and was with them always. As Saint Paul had said, "There is first that which is natural and afterwards that which is spiritual!" In the growing refinement of their natures, they began to ask themselves what more they would have from their Lord than He was daily giving them. In any case He had not left them comfortless: they had bread to eat that the world knew not of. Besides, it might be God's will for them that they should go to Him rather than that He should come to them. And death was now no dreadful trap door through which the soul fell down into darkness. It was the gateway into new life—a gate which they had seen opened for many of their friends, and, as it opened, they had seen with their own eyes the light of that glorious place falling upon the countenance of one whom Christ was calling home. They were so very sure of God that they were tempted sometimes to wish that this present life would come quickly to an end; but their teachers and their sacred books had bidden them be patient, and show by their very patience that they had no doubts about God.

So, on and on, one might imagine and describe the kind of life they lived, for whom the memory of Jesus was still a living thing, and for whom that memory was penetrated by an unquestioning hope. How it sweetened and deepened all the relations of life! How it purified the elementary functions—love, the giving in marriage, and birth! How it placed her proper garland upon the brow of woman, and hailed in each little child a gift from heaven! We only need to know our own essential nature: that by God's appointment there is something in man which will forever lay him open to the appeal of goodness; that the sight of moral beauty, of an obvious contentment in this world and victory over its fear, will always raise in the souls of men who behold such things the question whether this is not the one true way—we only need to believe that man is so made, and is finally susceptible to such things, to see that such a community of faith and hope and love, as was the Church of the early days, was bound to gain the victory over a disordered and unhappy world. Like God Himself, man is "the same yesterday, and to-day, and for ever." We often ask ourselves by what means the Church of Christ shall ever again resume the story of her own best days. There is only one way. It is no part of our duty to lay schemes for achieving worldly success. We have but one thing to do. We are here as Christians, and as Christian communities, to attest to the world and to make incarnate a quality of life which is beyond its reach. We cannot by any stated argument convince those who are without of the reality of the deepest things. Only the presence of holy and beautiful lives will ever awaken in the world the sense of its own capacity,

and in the same moment the sense of its own shortcoming.

In the story of the rich young ruler who came to Jesus, it is not without significance that, in each of the Gospel narratives, the incident occurs just after Jesus had taken little children into His arms and had laid hands upon them and blessed them. And what that conjunction of incidents means for me is just this: that it was the sight of that perfectly simple and beautiful thing which stirred in the man's heart an unsuspected or half-suspected craving for whatever of the same blessedness might yet be possible for such as he.

For this is our faith, as it was the faith of our Master, that the presence amongst men of perfect moral beauty will soon or late break the bars of iron in sunder and throw open the everlasting doors.

# THE BOOK METHOD OF BIBLE STUDY.

## Rev. William Evans, D. D.

### General Suggestions for the Study of the Bible by Books.

One of the best methods of Bible study is the book method. The Bible was constructed book-wise, and this law of its structure can by no means be overlooked in its study. While recognizing the fact of the unity of the Bible—that the Bible is one Book, *The* Book,—we must nevertheless appreciate the equally valuable fact that the Bible is composed of sixty-six books. There can be no successful study of the Bible without a just recognition of this law of its structure.

#### I. Read Through at One Sitting the Book You are Studying.

This task does not take as much time as one might imagine. Seventeen of the twenty-seven books of the New Testament can be carefully read in less than half an hour each; five (Romans, Corinthians, Hebrews, Revelation) in one hour each; and the historical books as follows: Matthew, two hours; Mark, one hour and a quarter; Luke, two hours and a quarter; John, one hour and three quarters; Acts, two hours and a quarter. Without this continual reading it is impossible to get the general outline thought of the book you are studying.

In this general reading through of the book, your purpose is not to analyze, nor is it even to get an outline, but to get an impression; therefore, pay no attention to chapter marks. One is sometimes hindered in Bible study by stopping at the end of a chapter. For instance, John vii. ends with the words: "And every man went unto his own house"; viii. 1 reads: "Jesus went unto the mount of Olives." Now suppose we end with the first clause, have we not stopped in the midst of a beautiful thought? The thought is this: that while every man had his own home to go to, that while the foxes had holes and the birds of the air had nests, yet Jesus had no place to call His own, so He went to the mount of Olives. To obviate this difficulty it is good to read in the Revised Version.

#### II. Read the Book Over and Over Again.

In the second reading of the book you will see things that you did not see clearly, if at all, in the first reading. What at first sight was dim and misty will, in the third or fourth reading, begin to assume clear and definite outline.

A careful and repeated reading of the Gospel of Matthew, as here suggested, reveals the fact that it has a threefold division, each introduced by the words, "From that time Jesus began." Reading up to iv. 17 we come to a point which marks the first division from the second: "From that time Jesus began to preach." These words are an indication of the outline of the book: (1) Jesus' Period of Preparation, i.-iv. 16; (2) Jesus' Period of Evangelistic Effort, iv. 17-xvi. 21; (3) indicated by the words, "From that time forth began Jesus to show unto his disciples, how that . . . . he must suffer," Jesus' Period of Passion, xvi. 21-xxviii. 20. This brief outline is sufficient to

illustrate the great advantage of the continuous reading of the book under study.

III. Read the Book Prayerfully.

Remember that the Bible is in a very real sense no ordinary book. It is an extraordinary production; it is a supernatural work. The Spirit of God inspired its writers. The same power must illumine its readers if they are to understand its meaning. We ought never to attempt the reading of God's Word without the prayer of David in our hearts: "Open thou mine eyes, that I may behold wondrous things out of thy law." (See 1 Cor. ii. 9-16; Isa. xxix. 10-12.)

IV. Read the Book Without the Use of any Helps.

This does not mean that we are to despise or lightly esteem all that God has said to the race through godly men. But we must allow the Bible to speak for itself. If we read more of the Bible and less of the human criticism and even suggestion that has been allowed to throw its shadow over the pages of Scripture, we shall come to a deeper and more satisfactory understanding of the mind, will and purpose of God as revealed in His written revelation.

A mine of wealth is revealed by a study of just the references in the margin of the Bible. Harrington C. Lees, in his book, "The Joy of Bible Study," gives a striking illustration of the helpfulness to be found in the reference column of the ordinary Oxford Bible, and the wealth of material one can get by studying the Bible without outside aid at all. Take Romans xii. 2 as an illustration: "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." If the R. V. is consulted, "conformed to this world" is slightly changed to "fashioned according to this age"—suggesting the danger of always trying to be "up-to-date." The words "that good and acceptable," are altered to "the good and well-pleasing" will of God—setting forth the pleasant character as contrasted with the galling nature of that will, so that it is something one can welcome and desire. Three groups of references are then found in the column. Those referring to the first clause of the verse, "Be not conformed to this world, but be ye transformed," show us the contrast between the past when we did our own will, and the present when we do the will of God (1 Pet. i. 14); and sets before us a warning to the effect that the way of the world and the way of God do not run parallel for long (1 John ii. 15). The second clause is then taken up: "Be ye transformed by the renewing of your mind." The manner in which this exhortation is to be carried out is portrayed by references to Eph. i. 18, showing that the spiritual renewing is from above, and that its attainment is a continual process as well as an initial crisis (Col. iii. 10). The third clause, which may be called the goal of the exhortation, "That ye may prove what is that good and acceptable and perfect will of God," is explained by three references showing (a) that we need an intelligent view of the will of God (Eph. v. 17); (b) that this will is to be referred to constantly as umpire of all actions (Eph. v. 10); (c) and that its end and aim are to lead to a life of deeper consecration to God (1 Thess. iv. 3). This is but an illustration of the abundant wealth of exposition that one can get from the Bible itself without referring to any outside help. We are in great need of more of this kind of Bible study—the study of the Book itself, and not books about the Bible, good as these are in their place.

(To be Continued.)

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The topics given below form the substance of the daily Bible study which Dr. A. T. Robertson is to undertake during the **Northfield General Conference for Christian Workers.** The text of the Greek New Testament will be followed, and the course, while specially designed for ministers and those who have had some theological training, is open to all who wish to attend.

PHILIPPIANS, OR THE OPTIMISM OF PAUL.

Introduction, i. 1 f.

I. Joy in Prayer, i. 3-11.
II. Good Out of Ill, i. 12-20.
III. Real Life, i. 21-30.
IV. Paul's Full Cup, ii. 1-11.
V. Realizing God's Plan in Your Life, ii. 12-18.
VI. Fellowship, ii. 19-30.
VII. The Holy Quest, iii. 1-14.
VIII. Following the Road, iii. 15-21.
IX. The Garrison of Peace, iv. 1-9.
X. Paul's Initiation, iv. 10-23.

## Receipts.

**Balkan War Relief Fund:**

| | | | |
|---|---|---|---|
| February | 1. | 6204 | $ 1 00 |

**Grenfell's Work in Labrador (Doctor):**

| | | | |
|---|---|---|---|
| February | 1. | 6202 | $ 5 00 |
| February | 1. | 6209 | 10 00 |
| February | 1. | 6210 | 5 00 |
| February | 1. | 6211 | 2 00 |
| February | 4. | 6214 | 1 00 |
| February | 4. | 6215 | 5 00 |
| February | 5. | 6219 | 25 00 |
| February | 5. | 6220 | 3 00 |
| February | 5. | 6221 | 5 00 |
| February | 7. | 6228 | 1 00 |
| February | 8. | 6229 | 5 00 |
| February | 12. | 6237 | 10 00 |
| February | 17. | 6243 | 20 00 |
| February | 17. | 6244 | 3 00 |
| February | 18. | 6246 | 1 00 |
| | | | $101 00 |

**Ramabai's Work Among India's Child Widows (Pandita):**

| | | | |
|---|---|---|---|
| February | 12. | 6235 | $ 12 00 |

**Record of Christian Work (Free Distribution):**

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|---|---|---|---|
| February | 1. | 6203 | $ 1 00 |
| February | 1. | 6205 | 2 00 |
| February | 1. | 6206 | 25 |
| February | 1. | 6207 | 70 |
| February | 1. | 6208 | 2 00 |
| February | 3. | 6212 | 1 00 |
| February | 3. | 6213 | 25 |
| February | 4. | 6216 | 25 |
| February | 5. | 6217 | 2 00 |
| February | 5. | 6218 | 2 00 |
| February | 6. | 6222 | 50 |
| February | 6. | 6223 | 50 |
| February | 6. | 6224 | 1 00 |
| February | 6. | 6225 | 1 00 |
| February | 7. | 6226 | 1 00 |
| February | 7. | 6227 | 50 |
| February | 10. | 6230 | 1 00 |
| February | 11. | 6231 | 1 00 |
| February | 11. | 6232 | 1 00 |
| February | 11. | 6233 | 70 |
| February | 11. | 6234 | 1 00 |
| February | 12. | 6236 | 2 00 |
| February | 17. | 6238 | 1 00 |
| February | 17. | 6239 | 1 00 |
| February | 17. | 6240 | 25 |
| February | 17. | 6241 | 1 00 |
| February | 17. | 6242 | 1 00 |
| February | 18. | 6245 | 1 00 |
| February | 19. | 6247 | 1 25 |
| February | 20. | 6248 | 1 00 |
| February | 20. | 6249 | 1 00 |
| February | 20. | 6250 | 4 00 |
| February | 21. | 6251 | 1 00 |
| February | 28. | 6252 | 20 |
| February | 28. | 6253 | 25 |
| | | | $ 36 60 |

**Religious Literature in Prisons (Free Distribution):**

| | | | |
|---|---|---|---|
| February | 12. | 6237 | $ 15 00 |

## Personalia.

Rev. William Byron Forbush, D. D., has resigned his pastorate in Detroit to accept the presidency of the American Institute of Child Life, with headquarters in Philadelphia.

Rev. Cyrus Townsend Brady, D. D., has resigned the rectorship of the St. George's Church, Kansas City, Mo., in order to accept that of the Church of the Ascension, Mount Vernon, N. Y.

Rev. Silas McBee, D. D., has accepted the editorship of a new magazine, *The Constructive Quarterly: A Journal of the Faith and Work and Thought of Christendom*—the initial number of which appeared March 1.

Rev. C. A. R. Janvier, D. D., has resigned the pastorate of the Hollond Memorial Church, Philadelphia, in order to return to India as president of Ewing (formerly Allahabad Christian) College, in succession to the late Dr. Arthur H. Ewing.

Below are given the recent and prospective engagements of several workers in the evangelistic field:

Hay Bell—Mar., St. Joseph, Mo., Fredonia, Kans.; Apr., Bristow, Ia.; May, Piedmont, Mo.

Chester Birch—Mar. 23-Apr. 20, New Jersey; Apr. 23-May 6, Jeffersonville, Ind.

Henry Bromley and Party—Mar. 9, Stromsburg, Neb.; Apr. 13, Dickinson, N. Dak.

H. T. Crossley—Mar., Sarnia, Ont., Can.

John M. Currie—Mar. 5-23, Springboro, Pa.

Edgar E. Davidson—Mar. 9, Rochester, N. Y.

E. H. Edgar—Mar. 2-16, Cove Orchard, Ore.

John Elliott and Party—Mar., Cornwall, N. Y.

J. R. Hemminger and Party—Mar. 2-23, Annville, Pa.; Mar. 26-Apr. 13, Philipsburg, Pa.

J. Q. A. Henry and Party—Mar. 9-30, Paisley, Scotland; Apr. 2-23, Glasgow, Scotland.

E. R. Hermiston—Mar., Mesa, Ariz.; Apr., Phoenix, Ariz.

Milford H. Lyon and Party—Feb. 23-Mar. 30, Canonsburg, Pa.

J. W. Mahood—Mar. 5-20, Minneapolis, Minn.

Milton S. Rees—Mar., Rochester, N. Y.

Harold F. Sayles—Mar. 2-18, Traverse City, Mich.; Mar. 23-Apr. 8, Walnut, Ill.

Charles Cullen Smith and Party—Apr. 6-20, Vancouver, B. C.; Apr. 22-May 18, Livingston, Mont.

Russell and Allen—Mar. 9-27, Galena, Ill.; Mar. 30-Apr. 27, Winfield, Kans.

J. D. Taylor—Mar. 6-Apr. 2, Orfena, Ida.; Apr., Clarkston, Wash.

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### NORTHFIELD, 1913.

**Student Conference, June 20-29.**

**Young Women's Conference, July 2-9.**

**Summer School for Women's Foreign Missionary Societies, July 10-17.**

**Women's Home Missionary Conference, July 18-24.**

**Summer School of Methods for Sunday School Workers, July 19-26.**

**General Conference for Christian Workers, August 1-17.**

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At the annual session of the Boston East Baptist Bible School Convention held in Medford recently, Mrs. G. H. Millett spoke warmly of the help and inspiration she had received at the Northfield Summer School of Methods and urged all the thirty-six schools represented to be present this year, July 19-26.

# Record of Christian Work

A Review of Religious Thought and Activity and Bible Expositor.

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MR. W. R. MOODY, . . . . Editor.
MISS A. M. VARLEY, . . Associate Editor.
East Northfield, Mass.

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## Our Book Table.

**Back to Religion.** By Rudolf Eucken. Pilgrim Press, Boston. Frontispiece. Board. 31 pages. 35 cents net.

It is a sign of the times that the most massive thinkers of the age are no longer content to address themselves to a narrow circle of trained thinkers, but are willing and even anxious to make their appeal *ad populum*. In this tiny brochure the great Eucken gives in simple language his estimate of the present prospect of religion. He is hopeful that we are about to witness and share in a renascence of faith. He deduces this expectation negatively from men's discontent with modern civilization, and positively from the craving for greater depth of life, for life's surer continuance and for an effective solidarity in the race. Under each of these headings, Eucken makes a criticism of the time incisive and keen. His conclusion, of course, sounds very jejune to the Christian whose faith in his religion is exultant: nevertheless, it is good to see how once again the thinkers of the world are finding the need of that which the Lord Jesus can alone supply. For depth of life (*He* called it "life abundantly"), continuance (*He* called it "eternal life") and solidarity (*He* called it "love") are the three great gifts of Jesus. Eucken's booklet is a terse and pointed commentary on the text: "Lord, to whom shall we go? thou hast the words of eternal life."—*G. A. J. R.*

**Dry Dock of a Thousand Wrecks (The).** By Philip I. Roberts. F. H. Revell Co., New York. Illustrated. Cloth. 212 pages. $1 net.

The suggestive title the author has given to this book is a most fitting designation of the work originated by Jerry McAuley in New York City, fostered by the devoted and loving labors of the late Samuel H. Hadley, and still successfully carried on by John Wyburn. While not so designed expressly, it is a tribute to the passion that glowed so brightly in the hearts of each of these noble men, and that still seeks to uplift humanity's lowest outcasts.

Setting forth briefly, by way of introduction, the catholic principles on which the Water Street Mission is conducted, practically the whole book is devoted to the narration of characteristic instances of the power of faith to arouse men from the depths of hopeless despair and so to reinforce their enfeebled wills and cleanse their corrupt lives as to transform them into a new creation in Jesus Christ. Here are living proofs of what it is possible to make out of even the worst derelicts on the high seas of life. Not only is the wreckage of sin wondrously repaired, but each renewed life becomes the means by which other like unfortunates are recovered.

This book furnishes the American parallel to "Twice Born Men," by the English author, Harold Begbie. It is fully as fascinating and gives as striking a testimony to the ability of the universal Christ "to save unto the uttermost." If one is disposed to doubt the power of the Old Gospel to redeem fallen men, a perusal of this book cannot fail to bring a bracing tonic to a drooping faith.—*G. D.*

**Efficiency in the Sunday School.** By Henry Frederick Cope, A. M., D. D. Geo. H. Doran Co., New York. Cloth. 253 pages. $1 net.

The General Secretary of the Religious Education Association has produced a volume on Sunday School methods which will be of wide influence and helpfulness. If we except some of the books recommended in its closing chapters, it will be acceptable to even the most conservative of Christian teachers and workers. It covers a very wide range of subjects, and deals with practically the whole list of Sunday School problems. The author considers the Sunday School seriously as an educational institution, and, as the title of his book indicates, desires to assist both teachers and officers in making their work more efficient.—*C. R. E.*

**Elemental Forces in Home Missions.** By Lemuel Call Barnes. F. H. Revell Co., New York. Cloth. 124 pages. 75 cents net.

Of the late Cecil Rhodes, the projector of the Cape to Cairo railroad, it was once declared that he was one of those rare men who are able to think in continents. In his sphere the same thing may justly be affirmed of Dr. Barnes, as a perusal of this book will reveal. In it we have the fruit of his ripe knowledge and experience as chairman of the Home Mission Committee of the Federal Councils of the Churches of Christ in America and as field secretary of the Home Mission Society of his own denomination. His vision is broad and comprehensive and his style terse, fresh and vigorous and often picturesque. He has a way of treating his subject that is at once unique and telling.

It would seem like a far cry from Durum wheat, alfalfa and barbed wire fences to the Messianic mission of the United States, but all this and much more is so clearly and ably presented that no one can read what Dr. Barnes has to say about them, except to have his patriotism and

piety receive a new impetus and inspiration. One is impressed with the catholic spirit that breathes forth in every paragraph and the candor with which the author touches briefly in the closing chapter on some of the defects in principle and method of various branches of the Church of Christ. The book may be read through without the author's own denomination being discovered, and when learned from an extraneous source, one finds that he sees its limitations quite as clearly as those of any other. From start to finish there is not a thing in it of a sectarian or provincial character.

The discussion is of a climacteric order. Dr. Barnes keeps the good wine of his symposium until the last. The closing chapter, on "Coöperation," is the best of it all. Those who pray the prayer of the Christ, "That they all may be one," will be especially interested in it. Dr. Barnes tells how this devout wish is to be greatly promoted, if not, indeed, ultimately consummated.—*G. D.*

**Friendship of Nations (The).** By Lucile Gulliver. Ginn & Co., Boston. Illustrated. Cloth. 293 pages. 60 cents.

A text-book on the Peace Movement, now commanding so large a degree of attention, is not altogether a novelty. Still it is a sufficiently rare thing to attract attention. That, however, is not the only, nor indeed the chief, reason for making special mention of the work. The author's aim is to reach the youthful mind and heart in the interests of one of the world's greatest philanthropies. In a simple narrative style that a public school pupil can readily comprehend, the story of war and of peace is told with freshness and vivacity. While there is no undue bias against war, the advantages of peace are set forth in a way that cannot fail to dispel the martial glamor from the mind of the young. The cost of war, not only on the battlefield, but in the piping times of peace is emphasized. The achievements of the civilized nations in the arts of peace are extolled. The world's great peacemakers and their contributions to the cause have a prominent place. Special effort is made to promote the growing spirit of justice and mercy that is manifest in the attention now being given to the common good both by nations and individuals.

The book is copiously illustrated with pictures, all of which are interesting and not a few of them rare in character. Nearly every chapter begins and ends with an apt and excellent poem. The author's particular design is to furnish recitations suitable for the observance of Peace Day, as well as readings for supplemental class work in Civics and the subjects allied to it. The treatment of this important subject, however, is so pleasing and instructive that the general reader also will peruse these pages with keen interest and no little profit. —*G. D.*

**Grace in Galatians: A New and Concise Commentary on the Epistle.** By Rev. George Sayles Bishop, D. D. Gospel Publishing House, New York. Cloth. 148 pages. 50 cents.

This commentary is wholly in English. It is practical, and not critical. The purpose it is intended to serve has led its author to modestly conceal his copious Greek erudition. It is the fruit of years of study and of the ripe experience of a long pastorate marked by peculiar consecration. Originally consisting of notes used in teaching a large Bible class, these have been expanded into this able and evangelical exposition of Paul's earliest defense of his Gospel against the assaults of perverting Judaizers. This, no doubt,—to an extent, at least,—accounts for a clearness and simplicity of style which makes this commentary so available for all classes of minds.

The vigor and terseness of expression awaken attention and fix the truth taught. Quotations from other practical expounders of this same Scripture are used to great advantage and add much to the force of the author's own interpretation. Anyone who may desire to understand more fully the purpose of the apostle in writing to the Galatians and to obtain a more perfect comprehension of the doctrines of salvation by grace through faith, will do well to read this running comment on every paragraph and sentence in it.

Among patronizing upstarts of modern theology Dr. Bishop would be classed as an old school Calvinist. But this, of itself, is sufficient to commend "Grace in Galatians" to every lover of a pure Gospel. For it is only another way of saying that its author is a valiant and fearless champion and defender of "the faith . . . . once delivered unto the saints."—*G. D.*

**Great Texts of the Bible (The).** Edited by Rev. James Hastings, D. D. Chas. Scribner's Sons, New York. Cloth. $3 net.

St. John XIII.-XXI. 458 pages.
James-Jude. 433 pages.

These are the ninth and tenth volumes of this well-known series. The preacher of the Gospel will hardly find among all the books published for that purpose anything that will help him more in the preparation of sermons. There is no attempt to furnish a commentary on the various books of the Bible, but selected texts are examined from the standpoint of the one who is attempting to prepare sermons on them. In the former of the two volumes under notice twenty-six texts only are treated, and in the latter only twenty-four.

The amount of material on each text varies from eight pages to nearly thirty. It includes a careful outline, exposition, abundant illustrative material, poetry, etc. While appropriate subjects are suggested for each text, the work is expository—it treats the text rather than the subject. In most cases, the treatment of a single text will afford material for several sermons.

The editor has drawn his material from an extraordinarily wide range, thus putting at the disposal of the reader the resources of a library such as very few ministers possess, and it is all of a very high order. The work is not a crutch upon which a lazy man may lean, but a compendium from which one must construct sermons of his own. He would be a rare minister, indeed, whose sermons would not be enriched by access to these volumes.—*N. F. S.*

**Holy Bible (The).** American Baptist Publication Society. Philadelphia. Cloth. $1 net.

The special features of this edition of God's Word—the American Bible Union Version—are: a new translation of the Old Testament and an improved edition of an earlier revision of the New; the enclosing of supplied words in brackets instead of their being italicized as in the Authorized and Revised versions; and the recognition of the poetic form of the Hebrew in the prophets as well as in Job, Psalms and Proverbs. —*A. M. V.*

**Illumined Life (The).** By Helen Van Anderson-Gordon. A. C. McClurg & Co., Chicago. Cloth. 210 pages. $1.25 net.

One may get an idea of the way into "the illumined life" by the following quotation,—there are

many similar directions in the book: "At midday practise the following exercise for seven minutes: sit upright in a straight-backed chair, with feet squarely touching the floor, and with deep, slowly indrawn breath, think silently the word 'Divine.' With the exhaling breath think 'Will.' Take several such breaths." When your son asks bread, if you wish to give him a stone, here it is. The book is noticed only lest its title should deceive some one into thinking it Christian.—*N. F. S.*

Immigration Problem (The). By Jeremiah W. Jenks, Ph. D., LL. D. and W. Jett Lauck, A. B. Funk & Wagnalls Co., New York. Cloth. 496 pages. $1.75 net.

A full and scholarly discussion of one of our pressing social problems. The Causes of Immigration, Characteristics of Immigrants Which Affect American Institutions, Social Problems Thereby Created, Community Life of the Immigrant upon American Soil, Industrial Distribution of the Immigrant, His Effect upon Industrial Conditions, Oriental Immigration, and in a general way our social, legislative and administrative attitudes toward the immigrants are all considered. The book is full of tables of statistics of every sort and is a perfect treasure house of information and suggestion.—*G. G. A.*

Intellectual and Political Currents in the Far East. By Paul Samuel Reinsch. Houghton Mifflin Co., Boston. Illustrated. Cloth. 396 pages. $2 net.

If this book is not written with just the vivacity and swing of Professor Reinsch's previous unique volume on "World Politics," it is still one of the best-informed, discerning and strong-minded books on Asia which the year has produced. We do not know of any other book which gives so good and exact an account of literary movements and present-day writers in India, China and Japan, or which sets forth with a steadier hand or a wider sweep the present streams of thought in Eastern Asia. Professor Reinsch, like Professor Ross in "The Changing Chinese," dismisses the silly axiom of the past that the East must ever be unintelligible to the West and that "never the twain shall meet." Indeed, the very ballad of Kipling's which has supplied the stock phrases in which to express this view, is itself a refutation of the view.

Professor Reinsch does not adequately grasp either the facts or the significance of the work of Christian Missions, and he credits the missionary enterprise with much less than its real power and influence. Vivekanda fills a larger place in his book than Christianity. But he is far from the fallacy that the Asiatic peoples can "live by bread alone." His whole treatment has to do with the higher values and forces which are abroad in Asia.

Professor Reinsch's criticism of English education in India is supported by some of the best educational experts who have visited India in recent years. In general, we can heartily commend his book to all who wish to know what the leaders and thinkers of the three great Asiatic lands are believing and teaching and feeling after.—*R. E. S.*

Jesus. By George Holley Gilbert, D. D., Ph. D. Macmillan Co., New York. Cloth. 321 pages. $1.50 net.

Professor Gilbert's Jesus is a mere Unitarian Christ. Under his treatment the Lord of Life is deprived of the two essential gems in His Crown of Glory: the glory which He had before He came forth from God to enter into a living identification with humanity, and the glory to which He returned by the way of the open and emptied tomb of Joseph of Arimathæa. The suffering Messiah of the Old Testament prophets, as He is here interpreted, presents the strange anomaly of walking through the valley of His earthly humiliation, without any towering heights on either hand which serve to make it a real vale of tears and to measure the real depths of it. For Professor Gilbert maintains that the accounts extant of the virgin birth and the bodily resurrection of Jesus are all of them wholly legendary in character. Into the same category he puts a large proportion of the miracles recorded in the four Gospels.

In this volume the author's avowed purpose is to rescue the primitive portraiture of Jesus from the false accretions with which fond but romancing followers are alleged to have overlaid and distorted it. Restored by his hand, Jesus stands forth on the canvas, a very wise and highly endowed personality, having presumably only a natural human origin, and one who performed during His earthly career only a prophetic, i.e., a teaching mission of a superlative order, which was accompanied by incidental works of physical and mental healing, and in regard to whom the last authentic item on record is, that His dead body, after a cruel and ignominious death, was placed by strange but charitable hands in a rock-hewn tomb.

It is quite interesting to note the process by which such a result in New Testament criticism is achieved. Professor Gilbert and modern rationalistic critics proceed upon the assumption that Biblical criticism is an exact science—like astronomy, for example. By observing and taking into account the aberrations and alleged discrepancies of the three Synthetic Gospels, they claim to have discovered an embryonic Gospel older than any one of them, a writing now unknown in its original form, which they call the *Logia*. With this as the basis of authority they eliminate from the Synoptics well-nigh everything not supported by it or in harmony with it. In this wise the virgin birth and the bodily resurrection of Jesus are put outside the pale of a true historicity.

It is quite essential to the support of this theory which transforms Jesus into a Unitarian prophet and philosopher, that two, at least, of the Synoptic Gospels should have a late date, certainly after the destruction of Jerusalem by Titus. Mark's Gospel is the oldest of the three and to be relied upon for that reason far more than the other two, and also because of the peculiar advantages of its author as the companion and pupil of the Apostle Peter. Practically everything in regard to Jesus that cannot be confirmed by Mark and the *Logia* is pronounced to be unhistorical. We may note in passing that, as to its historicity, John's Gospel is placed on a par, virtually, with such compositions as Gulliver's Travels and Baron Munchausen.

In this connection we would call attention to the fact that a forthcoming book by Professor Adolf Harnack, of Berlin University, is announced, in which this most distinguished of German critics and scholars maintains the ground "that the early date of the Acts may be taken as proved alike by positive and negative arguments." This involves a yet earlier date for Luke's Gospel, and a still earlier one for Mark's, the source common to Matthew and Luke. Professor Harnack is of the opinion that the three Gospels which the critics call Synoptics were all composed before the fall of Jerusalem, i.e., by the sixth decade of

the first Christian century. Evidently where *savants* disagree in the manner that Professor Gilbert and Professor Harnack do, Biblical criticism of a destructive character is not a sufficiently exact science for the average mind to place much reliance upon it.

Another cardinal point in this book is the author's interpretation of the meaning and value of the wilderness temptation of Jesus. In a nutshell, the essence of this experience was that He determined to lay aside any and all attempts to meet and realize any and all popular Messianic ideals. Tested by this canon every alleged miraculous deed done by Jesus goes by the board, is swept unceremoniously out of the sacred narratives, except the strictly healing works and the feeding of the multitude, and to this Professor Gilbert gives an allegorical and spiritual interpretation, *à la* Mary Baker Eddy and Christian Science. The accounts of all the other marvels done by Jesus on land and sea are to be regarded as being unhistorical, because, forsooth, He determined at the outset of His prophetic career to religiously eschew any and all resort to means of that kind to bolster up the pure and simple truth that He taught. But did He do that thing? Is this the true interpretation to be given to the mysterious and profound wilderness experiences of Jesus? Was not the real essence of all His temptations that He should win the world by some easier method than the way of the Cross?

Besides the alleged contradictory accounts of the bodily resurrection of Jesus and the fact that the *Logia* and Mark are silent as to any such event, special stress is laid upon a particular word used in the latter wherever Jesus is reported by Mark to have spoken before His decease of His rising again, a word which does not necessarily or primarily imply a physical reanimation of His corpse. There is another Greek word which does explicitly signify this and that word it is implied is carefully avoided by Peter's pupil, Mark. In only one instance is the latter word used by him, and this is to be accounted for as being an interpolation from the later tradition of Matthew. Hence it is argued that the former word used by Mark can mean a spiritual resurrection only.

It is interesting to note here that in the Acts of the Apostles Peter is declared to have preached the doctrine of the resurrection of Jesus on no less than five separate occasions, and on four of them he used the latter Greek word, and on one the former. If Mark was Peter's pupil and companion, and if Professor Harnack is right in holding as he does that the Acts was written in the year in which the narrative breaks off with the account of Paul's imprisonment at Rome, then it follows that the Acts and the Synoptics and the *Logia* are all of them contemporaneous authorities for all practical purposes. And furthermore, these important Greek words are interchangeable and to all intents and purposes synonymous in the usage of these Gospel writers. The theory that it was the wish that was father to the thought which led Matthew and Luke to substitute the stronger and more technical word falls to the ground. Attention may also be called here to the fact that when Peter in his Epistle speaks of Jesus as "having been put to death in the flesh and quickened in the spirit" he uses another Greek word which means "to make alive." In his thought it is evident that which suffered death is the very thing that was made alive. Certainly this cannot mean the immortal human spirit of Jesus. That was never put to death. What was quickened was that which had previously died.

As to the question of the virgin birth, the principal arguments advanced to support the contention that the account of it is only legendary in its character, besides the fact that no mention is made of it in Mark or in the *Logia* are (1) that Jesus made no reference to it in any of His instructions to His disciples. But why should He do this, if such was indeed the fact? Knowing the truth of His own unique origin He evidently wished that His own personality should make the revelation of His divinity to them. When that great truth was grasped by them there would be no need for Him to refer to it. It might well be left to be learned later from His bereaved mother, as we may well and reasonably suppose that they did come to know it. Then (2) it is claimed that the Magnificat uttered by Mary on her visit to Elizabeth is beyond the literary ability of a Jewish peasant maiden. Be it so, for the purposes of argument. The difficulty is then only one degree further removed. If not Mary, who was inspired to compose it? There is all the more point to this if Luke's Gospel was indeed extant by the year 60 A. D., as Professor Harnack maintains. Legends as classic as that of Mary's maternity and her pæan of rejoicing do not spring up so easily and so quickly as that. It should also be observed that in the author's discussion of this matter an effort is made to place it on the same level with the stories of alleged descent from the gods which were extant in the Orient and among the Romans in those days. It is intimated that such ideas were in the air. They belonged to the *Zeitgeist*. To the unprejudiced mind, however, there is no real analogy between them. The chaste, refined, simple record of the Virgin Mary's miraculous conception is a thing *sui generis* in the world's literature.

Such are some of the positions, and the methods by which they are maintained, that are to be found in this volume. By overemphasizing discrepancies and seeming contradictions, by a cheeseparing logic of a cold metallic character, put forth in a spirit of cocksureness whose *sang-froid* takes away the breath of candor, Professor Gilbert has evolved for his readers a "Jesus" of dwarfed and Unitarian dimensions.—*G. D.*

**Living Messages of the Books of the Bible.** By Rev. G. Campbell Morgan, D. D. F. H. Revell Co., New York. Cloth. $1 net.

**Matthew to Colossians.** 223 pages.
**1 Thessalonians to Revelation.** 226 pages.

If one wants a guide to the outstanding, governing and fundamental teachings of the books of the New Testament, no saner, safer, more luminous one could be commended than G. Campbell Morgan. We do not know in the realm of evangelical literature where a better interpreter of the New Testament could be found.

Besides the enlightening text of these messages, there are splendid charts, introductory to each book, where, at a glance, there is placed before the eye of the student, in briefest form, the message in its essential and application.—*T. C. B.*

**Making of a Nation (The).** By Charles Foster Kent and Jeremiah Whipple Jenks. Chas. Scribner's Sons, New York. Cloth. 101 pages. 75 cents net.

This compact little volume is really a sort of handbook for the study of Bible history embraced between the creation of man and the conquest of Canaan by Israel. Its aim is to rescue this part of the Scripture from the innocuous desuetude into which the authors conceive it to have fallen.

Whether one agrees with their various positions in all their details or not, he will find this book abounding in stimulus and suggestion, especially along homiletic and teaching lines.

The authors accept, in the main, the results of what is known as modern scholarship in its dealings with those early narratives. These stories have a dual source at least. In their present form they are a blending of a prophetic original which became extant about 700 B. C. and a priestly original first put forth about 400 B. C. There is a solid substratum of fact beneath them all. Their purpose, however, is not to teach history as such, nor science as such, but to inculcate moral and religious principles; therefore, they have been highly idealized and greatly embellished for that purpose. The Genesis account of the Flood is really the much more ancient Babylonian story adapted to serve such ends. The early miracles in Egypt, in the Wilderness, at the Jordan and before Jericho, are only natural events treated in the manner already mentioned. They have received their present form at the hands of religious teachers expressly to bring out the Divine element and the spiritual significance to be found in the ordinary events of human history, and thereby furnish ethical instruction and incentive to a people declining in morals and in all the best elements of national prosperity. *Mutatis mutandis* they are also designed to have a similar influence upon all national life, wherever the same may be found.

How this may be brought about through these Scriptures and they be made a potent factor in the life and thought of men, the authors undertake to show in a series of twelve separate studies. In addition to bringing out the moral and spiritual significance of each story and indicating its modern bearing, they seek, by a variety of questions, to stimulate the student to independent thought. Parallel studies are suggested, also the place to find the materials for fuller investigation. A valuable list of works of reference is given for that purpose.—*G. D.*

**Messages for the Morning Watch: Devotional Studies in Genesis.** By Charles Gallaudet Trumbull. F. H. Revell Co., New York. Cloth. 192 pages. $1 net.

These stimulating messages from the editor of the *Sunday School Times* are instinct with life and full of helpful suggestions. They are evidently written out of the experience of a deep, religious life. Not simply in themselves, and as furnishing a commentary upon the International Sunday School Lessons of the present year, will they be found useful, but also as suggesting a method of Bible study, for they are the result of a careful keeping of the morning watch and of the practice of writing down the results of the devotional reading of the Bible during the quiet hour.—*C. R. E.*

**Moslem Christ (The).** By Samuel M. Zwemer, D. D., F. R. G. S. Oliphant, Anderson & Ferrier, London. Cloth. 193 pages. 3s. 6d. net.

This volume is an essay on the life, character and teachings of Jesus Christ according to the Koran and orthodox tradition. Its author is quite properly known as "the modern apostle to the Mohammedan world." He is qualified to speak with peculiar authority and definiteness. The present discussion is not designed merely to satisfy intellectual curiosity, but it has a definite and practical purpose. Islam is the only truly anti-Christian religion of the world, as the author shows, and it is also the present supreme antagonist to Christianity. It is, therefore, of interest to every true Christian to know how Jesus Christ is regarded by the two hundred million followers of the false prophet, and it is of special importance that the missionary leaders of the Church should know how to approach the great Mohammedan masses. This needed information and this suggested line of approach are admirably set forth in this interesting volume. Turning to the Koran, to the commentators, and to various orthodox traditions, Dr. Zwemer shows that to the Moslem mind the Founder of the Christian religion, although miraculously born and possessed of power to work miracles, and the last and greatest of all prophets until Mohammed, and although He had the special honor of being taken up into heaven, is nevertheless a mere man, sent of God, and one of the objects of His mission was to announce the coming of Mohammed. Such erroneous views of the Person of Christ are shown to be as universally accepted as are the false accounts of the teachings of our Lord. The cardinal truths of the Gospel, namely the death and resurrection of Jesus Christ, are not only obscured, but contradicted by the Koran, and the teachings of our Lord as understood by the Mohammedans omit all reference to the Incarnation, to the Atonement, and to salvation from sin by faith in His name. Nowhere in the Koran or in tradition is there any trace of the great Christian doctrine of justification by faith. Whatever is recorded of the teachings of Christ is attributed to Mohammed, who, in his life and death, is made to resemble Jesus Christ. According to the Moslem tradition, the death of Mohammed was foretold. It was not unavoidable, but freely accepted by him. He died a martyr's death. His sufferings were meritorious. He helps those who believe in him to enter Paradise. In brief, *for all practical purposes Mohammed himself is the Moslem Christ.*

To meet such false conceptions, the author shows that the Christian missionary must, first of all, know thoroughly the traditions, the life of Mohammed, the Koran and the Moslem conception of Christ. He must then preach, with all boldness, the Incarnation, the Deity of Christ, and His atoning death. Such testimony will have its reflex influence upon the Christian Church in securing for her a stronger grip on the great fundamentals of the Christian faith, and in showing how plainly Unitarianism fails to be Christianity. The only message for the Moslem world is found in the Gospel of a Divine, living Saviour, the Son of God, and the Lamb of God, Who takes away the sin of the world.—*C. R. E.*

**William James, and Other Essays on the Philosophy of Life.** By Josiah Royce, LL. D., Litt. D. Macmillan Co., New York. Cloth. 301 pages. $1.50 net.

In this volume, characteristic both in its stimulating quality and its idealism, Mr. Royce gives an estimate of the work of Professor James, and discusses briefly four problems in their relation to modern life: Loyalty, the Vital Elements of Christianity, Truth and Immortality.

Beginning with the statement that William James is a philosopher of classic rank, taking a place beside Jonathan Edwards and Emerson, he gives two reasons: James' treatment of religious problems and his ethical influence, in both of which he represents a stage in our national self-consciousness. In James' appeal to the experience of the individual as the authoritative evidence for religion and his emphasis on the relation between the

life of action and the life of the spirit, he is distinctly modern.

After epitomizing the value of loyalty in these words: In loyalty "lies the source of a religious insight free from superstition, . . . . and also the solution of the problems of the philosophy of life," Royce goes on to speak of "What is Vital in Christianity?" His answer to this question lies in two familiar doctrines: incarnation and atonement, but his interpretation of them is that of a liberal. "God wins perfection through expressing Himself in a finite life and triumphing over its very finitude"; and our sorrow and vicarious sufferings are those of God Himself. Thus Royce—giving a very broad and general character to the work of Christ.

Passing over his essay on "Truth," which is more technical than popular, we turn to the last and perhaps most inspiring of the essays, "Immortality." Royce's discussion of this subject is centered about two questions: "What is Time?" "What is a Human Personality?" After reaching the conclusion that Time is simply a human idea which gets its meaning from the nature of the will, he defines a personality as "that which shows itself through deeds embodying a coherent ideal." But the individual is never satisfied with his deeds, and this dissatisfaction is born of God. "Seen, then, from the eternal point of view, my personal life must be an endless series of deeds." This theory of immortality undoubtedly affords stimulation from its emphasis on the necessity of fulfilled duties.—*R. E.*

## BOOKS RECEIVED.

**Baptists and Their Doctrines.** By B. H. Carroll, D. D. F. H. Revell Co., New York. Cloth. 208 pages. $1 net.

**Bible for Home and School (The).**
Judges. By Edward Lewis Curtis, Ph. D., D. D. Macmillan Co., New York. Cloth. 201 pages. 75 cents net.

**Education of the Women of India (The).** By Minna G. Cowan, M. A. F. H. Revell Co., New York. Illustrated. Cloth. 256 pages. $1.25 net.

**Epoch Makers of Modern Missions.** By Archibald McLean. F. H. Revell Co., New York. Illustrated. Cloth. 301 pages. $1 net.

**Evangelistic Sermons.** By B. H. Carroll, D. D. F. H. Revell Co., New York. Cloth. 223 pages. $1 net.

**Evolution of the Kingdom (The).** By William B. Riley, M. A., D. D. Chas. C. Cook, New York. Cloth. 188 pages. 75 cents net.

**Genius of the Pilgrim (The).** By George A. Gordon. Pilgrim Press, Boston. Paper. 31 pages. 25 cents net.

**Gospel of Gladness and Its Meaning for Us (The).** By John Clifford, M. A., LL. D., D. D. Chas. Scribner's Sons, New York. Cloth. 240 pages. $1.75 net.

**Great Texts of the Bible (The).** Edited by Rev. James Hastings, D. D. Chas. Scribner's Sons, New York. Cloth, $3 net each.
St. John XIII.-XXI. 458 pages.
James-Jude. 433 pages.

**Happiness Haven.** By Amos R. Wells. United Society of Christian Endeavor, Boston. Cloth. 80 pages. 50 cents.

**How to Prepare Sermons and Gospel Addresses.** By William Evans, D. D. Bible Institute Colportage Association, Chicago. Cloth. 178 pages. $1 net.

**Japanese Nation: Its Land, Its People and Its Life (The).** By Inazo Nitobé, A. M., Ph. D. G. P. Putnam's Sons, New York. Cloth. 334 pages. $1.50 net.

**Jesus the Christ: Historical or Mythical?** By Thomas James Thorburn, D. D., LL. D. Chas. Scribner's Sons, New York. Cloth. 311 pages. $2.50 net.

**Livingstone the Pathfinder.** By Basil Mathews. Missionary Education Movement of the United States and Canada, New York. Illustrated. Cloth. 213 pages. 50 cents.

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# THOUGHTS FOR THE QUIET HOUR.

## APRIL, 1913.

**Tuesday, 1st.** *That I may know him. Phil. iii. 10.*

The great privilege of the Christian is deepening personal intimacy with Him Who is the Christian's life—the Lord Jesus Christ. All comes to that at last. Christianity begins with many motives. It all fastens itself at last upon one motive, which does not exclude, but is large enough to comprehend all that is good in all the rest: "That I may know him."—*Phillips Brooks.*

**Wednesday, 2nd.** *If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left. Gen. xiii. 9.*

What beautiful disinterestedness and moral elevation we have here! and yet, what security! It is certain that, let Nature range where it will, let it take its most comprehensive grasp, its boldest and highest flight, there is never the slightest danger of its laying its hand upon Faith's treasure. It will seek its portion in quite an opposite direction. Faith lays up its treasure in a place which Nature would never dream of examining, and, as to its approaching thereto, it could not if it would, and it would not if it could. Hence, therefore, Faith is perfectly safe, as well as beautifully disinterested, in allowing Nature to take its choice.—*C. H. Mackintosh.*

**Thursday, 3rd.** *Now, O* Lord *God, . . . . do as thou hast said. 2 Sam. vii. 25.*

Every promise of Scripture is a writing of God, which may be pleaded before Him with this reasonable request: "Do as thou hast said." The Creator will not cheat His creature who depends upon His truth; and, far more, the heavenly Father will not break His word to His own child. "Remember the word unto thy servant, upon which thou hast caused me to hope" is most prevalent pleading. It is a double argument. It is Thy word: wilt Thou not keep it? Why hast Thou spoken of it if Thou wilt not make it good? Thou hast caused me to hope in it: wilt Thou disappoint the hope which Thou hast Thyself begotten in me?—*C. H. Spurgeon.*

**Friday, 4th.** *The love of God, which is in Christ Jesus our Lord. Rom. viii. 39.*

The biggest thing with which the mind can cope is the infinite love of God, and all our sanctified powers, and all the ministries of holy fellowship, and all the explorations of eternity will never reach a limit in its unsearchable wealth. The biggest thing you and I will ever know is "the love of God, . . . . in Christ Jesus our Lord." There will always be a "region beyond," and for the already wondering eyes there will always be a new surprise.—*J. H. Jowett.*

**Saturday, 5th.** *As thy days, so shall thy strength be. Deut. xxxiii. 25.*

One day at a time! But one single day,
Whatever its load, whatever its length;
And there's a bit of precious Scripture to say
That according to each shall be our strength.

—*Helen Hunt Jackson.*

**Sunday, 6th.** *The words of Amos, . . . . which he saw concerning Israel . . . . two years before the earthquake. Amos i. 1.*

Happy Amos, in one thing at least. His eyes were opened "two years before the earthquake." It takes the earthquake to open the eyes of many. But when our eyes are opened, wise are we if, like Amos, we turn to the eternal steadfastness, which is our security, and learn the way into that sanctuary of peace where the lamp of God's presence shines with tranquil and undimmed flame. Happy are those who have heard the Voice which says: "The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Such a trust releases the heart from every fear. Having God, it minds

not what else is against it. It can wrestle against storm and be quiet in the day of trembling, till the light affliction which endureth for a moment is changed into the glory of dawn.—*Thomas Yates.*

**Monday, 7th.** *Who is among you that feareth the* LORD, . . . . *that walketh in darkness, and hath no light? let him trust in the name of the* LORD, *and stay upon his God. Isa. l. 10.*

That is, hold to his duty, the duty next his hand, in the strength of God. Let him keep firm in the broad highway, and await the dawn. Night is not the inevitable thing; the dawn is, for God lives, and "God is light."—*J. Baldwin Brown.*

**Tuesday, 8th.** *I know . . . . and am persuaded that he is able to keep that which I have committed unto him. 2 Tim. i. 12.*

Do not be afraid. Christ can keep. Put Him in possession, and He will keep His own. In the old time, when I was tempted, I would say, "Christ, help me to master the devil." He always did His part splendidly, but I always broke down in my part. Now I say, "Lord, I hear the devil prowling about; deal with him, overcome him, look after Thine own property." You will discover that Jesus Christ can keep His own by His right hand, and without help.—*F. B. Meyer.*

**Wednesday, 9th.** *I the* LORD *have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles. Isa. xlii. 6.*

The above promise, of course, is given directly to the Lord Jesus, the Divine Servant, but it is also true in a modified sense of every true servant of Christ who shares with Him the Father's promise and blessing. It is a great thing for us as Christian workers to have a definite calling, a Divine commission and to know that we have been sent of God. . . . . We cannot do much work for God if we are in doubt about our being in the place where God wants us. Even in secular life confidence is half the battle, and self-depreciation and doubt are the most depressing and paralyzing of all influences. Great leaders impart their own confidence to their followers, and prestige and enthusiasm win many a battle against the greatest odds. The worker for God ought to be able to say, "He that hath sent me is with me."—*A. B. Simpson.*

**Thursday, 10th.** *Look . . . . carefully how ye walk, not as unwise, but as wise; buying up the opportunity. Eph. v. 15, 16, R. V. (margin).*

No man knows what a day may bring forth in the way of opportunity, nor at what point the door may be thrown open which shall be the entrance into his great chance for life. The only assurance that we are not missing the *one* opportunity lies in making the most of *every* opportunity; in treating every day as if it were the one eventful day of life; in trying every door as if it were the one entrance to the palace; in doing every piece of work as if upon our fidelity in that depended all our future lives. The man who works in this spirit may safely leave the future with God.—*Selected.*

**Friday, 11th.** *He beheld the city, and wept over it. Luke xix. 41.*

Do not let us make that picture of Christ weeping over Jerusalem the picture of something in the past; it is the picture of His attitude at this moment toward all the cities of the earth. Think of all the cities, the habitations of cruelty, places where humanity is manifesting its most awful corruption, and then remember that God pities them all. However *we* may fail toward our own or other cities or lands, *God* has pity on them.—*G. Campbell Morgan.*

**Saturday, 12th.** *Take good heed therefore unto yourselves. Josh. xxiii. 11.*

Each man is the product of his choices; that is, he is the result of a great many acts of the will. As a man "thinketh in his heart"—in other words, as he chooses—"so is he."—*John R. Mott.*

**Sunday, 13th.** *Fear thou not; for I am with thee: be not dismayed; for I am thy God: . . . . I . . . . will hold thy right hand. Isa. xli. 10, 13.*

The way is dark, my Father,
And the pathway rough and wild,
And no rift appears in the low'ring clouds
To direct Thy troubled child.
But when I would sink and faint for fear,
A voice in the darkness proclaims Thee
near.

I hear Thy voice of promise:
"In a way they have not known
I will lead the blind and make darkness light,
And will ne'er forsake Mine own."
So though the pathway I cannot see
I'm safe in the dark if I walk with Thee.

I hear the roar of the torrent,
The waters are deep and cold;
But there Thou hast said that Thy hand shall lead
And Thine own right Hand shall hold.
How strong and tender Thy word to me—
"Fear not, for e'en there I will be with thee."

—*Selected.*

**Monday, 14th.** *Thy will be done. Luke xi. 2.*

What to others are disappointments are to believers intimations of the way and will of God.—*John Newton.*

**Tuesday, 15th.** *They that plow iniquity, and sow wickedness, reap the same. Job iv. 8.*
*To him that soweth righteousness shall be a sure reward. Prov. xi. 18.*

Each day is a furrow lying before us; our thoughts, desires and actions are the seed that each minute we drop into it without seeming to perceive it. The furrow finished, we commence upon another, then another, and again another; each day presents a fresh one, and so on to the end of life, . . . . sowing, ever sowing. And all we have sown springs up, grows and bears fruit—*Selected.*

**Wednesday, 16th.** *How shall we escape, if we neglect so great salvation? Heb. ii. 3.*

The life, and even more the death, of Jesus Christ, was a stumbling block to the Jews because it was a hindrance to the kind of salvation which they desired. It is the same to-day. Whether the death of Jesus Christ is to us a source of loftiest inspiration, or a stumbling block and rock of offense, will depend entirely upon what we wish to make of our lives. But whatever we may make Christ and His Cross to ourselves, we may be quite sure of this, that even God Himself has no greater sign to give us; and if that be true, what hope can possibly remain for the redemption of the soul which that sign fails to win?—*W. B. McLeod.*

**Thursday, 17th.** *Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. Luke xii. 43, 44.*

How many of us think in marble and work in brick! How many of us would like a large sphere, and we are shut up to a little corner! . . . . God has not placed us here to unfold all that sleeps in this wonderful personality. He has put us here for one thing: to test our faithfulness; and He says to us: "Do the one thing; do it well. I will find you a sphere by and by, in which you shall develop every faculty, every instinct, every possibility of your complex being. But to-day do one thing well and to-morrow I will make you ruler over ten cities."—*W. L. Watkinson.*

**Friday, 18th.** *Quench not the Spirit. 1 Thess. v. 19.*

When the blessed Spirit that "bloweth where it listeth" visits you and stirs you and stirs the plumage of the soul, seek no cowardly shelter from it, but fling yourself upon it, and, though its sweep be awful, you shall be sustained. Only, do this, not in presumptuous daring, but in Divine submission; in dependence not on any strength that can be spent, but on the ever-living stay of all that trust in Him.—*James Martineau.*

**Saturday, 19th.** *Because thou hast been my help, therefore in the shadow of thy wings will I rejoice. Ps. lxiii. 7.*

The past of the seeking soul is the certain pledge of its future.—*Alexander Maclaren.*

**Sunday, 20th.** *Man doth not live by bread only, but by every word that proceedeth out of the* LORD *doth man live. Deut. viii. 3.*

Each one of us lives in a three-story house. The lower story is the physical nature. Here we eat and sleep and care for the body. Some of us live here practically all the time.

The second story represents our intellectual department, where the outlook is wider and the light more abundant. Here are found the joys of thought and friendship. Many of us ascend to this story frequently.

Highest of all is the third story, the realm of the spirit. The finest prospect and the best air and light may be enjoyed here. The noise of the kitchen, the chatter of the drawing room, are lost in the great silence wherein God speaks to us. What a pity that we ascend to the watchtower so seldom! We cannot do without the first story of the house of life, or the second; but he who is wise will not forget the third story, or the way to it. Only with grievous loss can we pass all our days in the basement or the parlor, forgetting the heights where we may dwell with God, and amid a heavenly fellowship.—*J. R. Miller.*

**Monday, 21st.** *Behold, if the* LORD *would make windows in heaven, might this thing be? 2 Kings vii. 2.*

For "windows in heaven" we look and pray.
But the Father Who heareth our prayers each day
Doth open some earthly gate.
Faith gazeth afar toward sun and star,
To distant worlds where God's treasures are,
While beside us the answers wait.
—*Selected.*

**Tuesday, 22nd.** *The Spirit itself beareth witness with our spirit, that we are the children of God. Rom. viii. 16.*

It has been said that the way to see our names as they stand written in the Book of Life is by reading the work of sanctification in our own hearts. It needs no miraculous voice from heaven, no extraordinary signs, no unusual feeling. We need only find our heart desiring Christ and hating sin—our will obedient to the Divine commands.—*D. L. Moody.*

**Wednesday, 23rd.** *All things work together for good to them that love God. Rom. viii. 28.*

Can we include our mistakes and sins in the "all things" that "work together for good"? Certainly, if we belong to God, if love and loyalty to Him are our heart's determination, if we are purposed to press toward the mark of His high calling in Christ Jesus. . . . . The lives of St. Augustine, of John Newton, of Jerry McAuley, prove that the God of transmutation, Who taught us to bring brilliant dyes, healing remedies, exquisite perfumes, from waste coal tar, can transform the character that is put in His hands and make a repudiated past thrillingly vital in the sympathy and pity, fidelity and love, of a beautiful and fruitful future.—*Maltbie D. Babcock.*

**Thursday, 24th.** *Tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts. Rom. v. 3-5.*

God is daily searching us, sifting us, trying us, to bring out the evil that is in us, that we may know ourselves, and that He may have fresh opportunities of bringing out all His supplies and resources. He brings us, as He did Israel, into danger, poverty, sorrow and care, that He may display all His love and fullness. Let us not grudge Him these; they will soon be at an end. It is only here on this sad, poor earth that He can have such opportunities. When we reach the kingdom our temptations, and emptiness, and weakness, and grief, will be done. It is only now and here that God can thus display Himself in His grace, and longsuffering, and plenteousness.—*Horatius Bonar.*

**Friday, 25th.** *Adorn the doctrine of God our Saviour in all things. Tit. ii. 10.*

We are in constant danger of forgetting our obligations as the followers of Christ. We are more concerned with our privileges than our obligations, with our rights than our duties. . . . . Adorning the doctrine means making it beautiful, attractive, winning. In a word, the obligation which Paul is emphasizing is the obligation to make Christianity attractive, so that it will win by virtue of the inherent power of its appeal.—*John McDowell.*

**Saturday, 26th.** *He is faithful that promised. Heb. x. 23.*

Every promise is built upon four pillars: God's justice, which will not suffer Him to deceive; His grace, which will not suffer Him to forget; His truth, which will not suffer Him to change; and His power, which makes Him able to accomplish.—*Salter.*

**Sunday, 27th.** *Give heed to reading. 1 Tim. iv. 13, R. V.*

In every department of human effort the successful workers are those who have

mastered the art of mental and practical perspective. Oh, if we could acquire more of this art of perspective in the one matter of our reading! We have not much time for reading, most of us, and yet think of the columns and pages that we do read, even with a scarcity of time, that would hardly be worth reading if centuries of leisure were at our disposal. Crimes and scandals, and all the much-ado-about-nothing that crowd the columns of the daily paper—we read those, and books, too, that will be forgotten almost before the ink is dry upon their pages. But for the real books that will never be forgotten there is no time. Have we not mistaken the background for the foreground? Careful to bring so "many things" in, while the "one thing . . . . needful," or worth while, is crowded out.—*William R. Richards.*

**Monday, 28th.** *A door . . . . opened unto me of the Lord. 2 Cor. ii. 12.*

If God writes "opportunity" on one side of an open door, He writes "responsibility" on the other side.—*J. T. Gracey.*

**Tuesday, 29th.** *Enoch walked with God. Gen. v. 22.*

Oh, may'st thou walk from hour to hour,
In every passing year,
Keeping so very near
To Him Whose power is love, Whose love is power.

So may'st thou walk! In His clear light,
Leaning on Him alone,
Thy life His very own,
Until He takes thee up to walk with Him in white.

—*Frances Ridley Havergal.*

**Wednesday, 30th.** *Yea, I have loved thee with an everlasting love. Jer. xxxi. 3.*

God's love was the primal cause of all blessing to His creatures. It existed before the birth of time. Ere ever angel pealed his anthem, or morning star sang responsive to a jubilant sisterhood of worlds, it was that love which, in the eternity that is past, first devised the amazing scheme of redemption, and through the eternity to come the ascription of the triumphant Church will be: "Thanks be unto God for his unspeakable gift."—*John R. Macduff.*

# DEVOTIONAL STUDIES IN THE SUNDAY SCHOOL LESSONS.

## Rev. F. B. Meyer, B.A., D.D.

JACOB AT BETHEL.

(April 13, Gen. xxviii. 10-22.)

April 7. Gen. xxviii. 10-22.
April 8. Gen. xxix. 1-14.
April 9. Gal. vi. 1-10.
April 10. Psalm xxvii.
April 11. Gen. xxxi. 11-24.
April 12. Gen. xxxi. 36-49.
April 13. Psalm cxxi.

It may have seemed to Jacob, on leaving Beer-sheba, the well of the oath, where first Abraham and then Isaac had dwelt, that he was leaving the immediate presence-chamber of God, to go into some distant province or room of the Divine government. At Beer-sheba were the "house of God" and the "gate of heaven," but he did not expect to discover either the one or the other anywhere else. We shall see how he was to be taught his mistake in this respect, and to learn that the soul of man is God's house and heaven's gate, and that God is no more the respecter of places than He is of persons. In fact, he was to be taught the same lesson that our Lord impressed on the heart of the woman at Sychar, when He told her that neither there nor in Jerusalem alone were men to worship the Father, because each might discover His Presence in his own spirit.

NIGHTFALL. The swift Eastern night descended whilst Jacob was traversing a great open moorland, where no spiral column of smoke indicated the presence of man, and where the feathered creatures of the air and the furred denizens of the earth held undisputed possession. There was nothing for it but wrap himself in his strong outer garment, and, with his head resting on a stone, compose himself to sleep. Did he not cast back longing thoughts on the tents of Isaac's camp? Was there no touch

of homesickness on his spirit? Did he not long for Rebekah to make him some savory dish of food, such as she had often prepared for her favorite son?

We have all passed through similar experiences. In the lonely bedroom of the great city where we have come to make our living; when girding on our armor to plunge into life's great fight, in the cabin of the ocean-going steamer, which is conveying us with every hour further and yet further from our dearest; in the study, where we find ourselves, as freshmen, surrounded by new faces, and conscious of a greater loneliness than a desert solitude could create—in such circumstances we realize what emotions of regret and fear, of self-reproach for the past and of anxious forecasting for the future must have contended within Jacob's soul.

Jacob's Dream. Probably his last glimpse of the moorland embraced the huge boulders, strewn over its surface by the glacial age, and lying there prone on their faces. In his dreams, these may have grouped themselves into a staircase from the pillow at his head into the depths of starry space. Ah, it is good for us all to have open stairways between us and the Eternal! The stones ought to be worn into deep indentations by the constant passage of God's angels. We ought to attempt nothing without sending up an angel with our petition for help, and receiving instantly an angel in response, his hands laden with grace adequate to and adapted for our hour of need. Here are the centrifugal and centripetal forces of the inner life! The going out and the return of the tide on our shores! The systole and diastole of the heart! *"Ask,* and ye shall *receive,* that your joy may be full." Our Lord referred to this incident in John i. 51. *He* is the Divine ladder between us and the Eternal. Through Him we may enjoy unhindered commerce with the eternal world. We need to pay no dues, no freightage, no tolls; all heaven's ports are open to us, and all our ports should be open to heaven.

The R. V. margin has a delightful alternative reading in ver. 13: "the Lord stood *beside* him." This is a very attractive rendering, since it brings the Lord into such close juxtaposition with the lonely soul. Who would not rather have the Lord beside him, than *above* in His high heaven? Gracious and blessed as the patient and faithful ministry of angels is, who would exchange it for the presence of the Lord? In having Him, we have them also.

How wonderful that God should repeat to Jacob the great promises He had made to Abraham, even including that about the seed which was to bless the world (cf. xii. 3)! We can understand God making His promise to the faithful soul, who had torn himself from land and kindred to do His bidding; but Jacob was a weaker, meaner personality than his great ancestor. He had begun life as a supplanter; he had defrauded his brother and cheated his father; his future career—for thirty years, which were to intervene between this visit and the next to Bethel—lay open to God's eyes and was none too respectable; and yet these mighty words are spoken of him and his! God's action is not to be judged by what has been and is, *only;* but by what He knows may and will be when His work of grace is completed. (See Rom. ix. 9, etc.)

The Morning. The emphasis in Jacob's speech lies on this: "The Lord is in this place and I knew it not." He had found that Bethel was as near Heaven as Beersheba. This is what we all need to learn. To most of us the name and thought of God are familiar enough, but we have never visualized God; our imagination has not been called in to give vividness to our faith; we are like the blind man who needed a second touch by the hand of Christ before he could see all things clearly. We should ask for the open vision that Samuel had. We should ask to be permitted, like the elders of Israel, to see the God of Israel and the paved work of sapphire stone under His feet, even whilst we eat and drink. (Ex. xxiv. 10, 11.)

A book has lately been written entitled, "The Day that Changed the World." On a certain day, so the author says, every believer awoke in the morning with a clear conviction of the reality of God: that He was literally present; that there was no screen between Him and the soul, except that woven by obtuseness and sin; that He was prepared to accompany and coöperate and bless. All these thoughts should be the perpetual abiding place of our consciousness.

The presence of God is only terrible to the man who hides iniquity in his heart, as sunshine hurts the diseased eye. But of course it instils a godly fear. We take the shoes from off our feet and worship, for the place on which we stand is holy. We need not be afraid of *God,* but of *sin* and anything that would grieve the Holy Spirit.

There is a suspicion of bargain making in Jacob's *"If."* But perhaps the idea is not so much of a conditional bargain, challenging the Divine veracity, as the acceptance of the Divine assurance. In this case we might read *if* as *since: Since* God has promised thus and thus, *then* this stone, etc. It was as though he believed that God would do all that He had promised, and on the strength of those promises he started forth into the unknown, sure that God would bring him back again, and that not one good thing should fail. Note that Jacob did not reckon a "tenth" to be too much to give to God; yet there may be many who read these pages, who have had food and raiment for many years, not in scanty but rich measure, but they have never given a regular *tenth* to God, nor anything like it. Count up what you have given during the last five or six years and see what the proportion has been. Ought not those who know Christ's redeeming blood to do even better?

GOLDEN TEXT: *I am with thee, and will keep thee in all places whither thou goest. Gen. xxviii. 15.*

JACOB'S MEETING WITH ESAU.

(April 20, Gen. xxxii. 3-xxxiii. 17.)

April 14. Gen xxxiii. 1-15.
April 15. Gen xxxii. 1-13.
April 16. Gen. xxxii. 22-32.
April 17. James v. 7-20.
April 18. Rom. xii. 10-21.
April 19. Acts xvi. 25-35.
April 20. Gen. xxxv. 9-15.

After the manner of Arab chieftains at the present time, Jacob had sent messengers to Esau to announce his return, and learned to his dismay that his brother had not forgotten his ancient feud, but was already on his way with four hundred men. All that he had won, whether by deceiving his father or Laban, seemed to be imperilled, and he made the most careful arrangements for the preservation of at least a portion of his gains. He endeavored by his presents to propitiate his irate brother, and then spent the night at the point where the Jabbok enters the Jordan. The Divine form of a heavenly Warrior appeared, Who wrestled with him; and from that mysterious encounter Jacob, the Supplanter, issued forth as Israel, the Prince with God. The Wrestler did not give His name, but it is clear that He was not of human flesh and blood. The struggle was that of God with the remaining evil and pride of Jacob's nature; these must not be spared in one who was to take so high a place as a spiritual leader. It was the wrestling of the new higher life with the deeply rooted evil, and he emerged from the conflict a new man with a new name. It was idle to fear Esau any more, when he had prevailed with God by his prayer (cf. Hos. xii. 3, 4). The discipline was needed as preparation for the great inheritance which awaited him and his children on the other side of the Jordan.

JACOB'S RELAPSE. It is one thing to step up into a new experience; it is another to continue there. Some, when they have made a new attainment, keep to it and are blessed for evermore; others stand there but for a moment, and then drop down into the old sad level. There are several reasons, any one of which will account for the failure of the soul to maintain the land of its conquest: (1) We may rely on the impulse received at a given moment, as though that were sufficient to carry us on without the careful maintenance of watchfulness and prayer. We are all so apt to substitute an experience for an abiding walk with God; to take out the mouldy manna of yesterday, instead of gathering the new manna of to-day, wet with dew. This mistake in Christian experience can only be obviated by daily and hourly fellowship with the Saviour.

(2) Failure may arise because we have lost the strong realizing sense of the presence of God. What was real to Jacob amid the mysterious shades of night vanished with the dawn, and the reaction of high spiritual tension may have affected the patriarch's apprehension of God. It was much more difficult to realize that Divine Presence when Esau's form loomed into

earthly vision. "[He] lifted up his eyes, . . . . and behold Esau came, and with him four hundred men." Such is life. It is full of these sharply contrasted experiences. Now the Angel, then Esau. Now forty days on the mount with God, then the golden calf. Now the Mount of Transfiguration, then the Cross of Calvary. Now Patmos with its visions, then the cold gray rock with its loneliness. Do not be surprised if a great blessing is followed by a sharp trial, but be thankful that the former was sent to prepare you to meet the other. God prevents us with the blessings of His goodness. We are allowed to sleep in the Chamber of Peace of the House Beautiful before we descend into the valley to meet Apollyon.

There are two ways of meeting troubles. The one is the way of the flesh, the other of the Spirit. The flesh cringes as Jacob did, who "bowed himself to the ground seven times, until he came near to his brother." The way of faith is better far. She clings to God; she hears God say, "I am with thee, and will keep thee." She goes to meet trouble, not cringing but erect, sure that God has gone out before her, and that, though the lions may roar they are chained, though the arrows may fly around they are blunted. Some may be dreading a meeting with Esau. To-day they are worrying and planning, to-morrow they will be cringing and crawling. There is a more excellent way. Do not lift up your eyes to look at Esau, but lift them higher—to Him from Whom our help cometh. Those who have seen the face of God have no fear of a man that must die, and of the son of man that shall be made as grass.

How often we cherish needless fears! When the women, on the Resurrection morning, arrived at the sepulchre, they found that the dreaded stone had been rolled away. When Peter reached the iron gate, it opened to him of its own accord. When Esau came up with Jacob, he "ran to meet him, and embraced him, and fell on his neck, and kissed him." God was better to Jacob than his fears or his faith. Whilst he was foreboding the worst his Heavenly Friend was providing deliverance, not because he expected or deserved it, but because of that covenant, founded on unmerited grace, which was "ordered in all things and sure." (See Gen. xxviii. 15.)

The Relapse was Followed by Subterfuge and Deceit. One would have supposed that so great a proof of God's mercy would have strengthened Jacob in the remainder of his interview with his brother. He surely ought to have argued that as God had done so much, He would do more; that as He had mollified Esau's anger, so He would now show Himself strong on his behalf in whatever might come. But here he failed again.

When Esau offered him the protection of his armed men he was thrown into a panic. Better the Bedouin than these men! He was in an agony of fear, and set himself to free his camp from their most undesirable escort, not by a straightforward statement, but by a series of excuses, ending with a promise to come to Seir, where Esau had fixed his abode. But as soon as he had seen the rear of his brother's retiring bands, Jacob journeyed in another direction. Seir lay to the south, and Shechem to the northwest. All this deceit was ill-befitting the man who, only the night before, had seen God face to face. It was a wretched failure, and it was followed by a still further descent into the valley of backsliding and unbelief.

The Greatest Mistake of All was Shechem. This passage is not included in our lesson, but it is so closely connected with what we have been considering, that we must just touch on it. Bethel, not Shechem, was his appointed goal; but Jacob came in peace to the latter city (xxxiii. 18, R. V.). Then he pitched his tent before the city—as Lot did before Sodom. What took him there? Was it that his wives and children persuaded him that a little society would be a welcome change from the monotony of the camp? Many Christians argue in that way. They live on the edge of the world. They send their children to fashionable schools; they remove to the fashionable quarters of the town; they throw themselves into the current of worldly amusements. But as they sow they reap. Jacob paid down his "hundred pieces of money," abandoning his pilgrim attitude, and *buying* what God had promised to *give*. But he had to bear still heavier charges. Such sorrow entered his home as never left

it; and such disaster that, years after, his dying hours were shadowed by it. He needs a long spoon who sups with the devil!

GOLDEN TEXT: *Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. Eph. iv. 32.*

JOSEPH SOLD INTO EGYPT.

(April 27, Gen. xxxvii.)

April 21. Gen. xxxvii. 23-36.
April 22. Gen. xxxvii. 1-14.
April 23. Gen. xxxix. 1-9.
April 24. Ps. cii. 13-22.
April 25. Rom. v. 1-11.
April 26. Dan. vi. 7-23.
April 27. Prov. iv. 10-19.

It would appear that Joseph was the chief shepherd, the sons of Bilhah and Zilpah acting as his subordinates and assistants (ver. 2). The Rabbis describe him as a wise son, endowed with knowledge beyond his years. It was this, combined with the sweetness of his disposition and the memory of his mother, that won for him his father's peculiar love. He incurred the hatred of his half-brothers by his pure and simple life, and by telling Jacob of their evil behavior. His father did not attempt to hide his partiality, for, while the other sons wore the common shepherd's coat, without sleeves, and reaching to the knees, Joseph wore one reaching to the ankles, with sleeves to the wrists, and possibly of fine Egyptian linen. Though not necessarily implied in the Hebrew word, it may have been "of many colours," for in one of the recently discovered tombs similar costumes are depicted. Such a robe of honor suggested that Jacob intended to make Joseph his heir, especially as Reuben and the elder sons had, by misconduct, lost their father's favor.

In Eden, when addressing the serpent, God said: "I will put enmity between thee and the woman, and between thy seed and her seed." That is one of the profoundest sayings in the Bible. It is the key to human history, which proves the virulence and universality of the conflict between the children of God and the children of the devil. It broke out between Cain and Abel. It has embittered every family. It has drenched the earth with the blood of martyrs. It brought Joseph to the pit and our Lord to the Cross. The archers shoot and wound, but we must never withhold our love and holy care from our persecutors. Our branches must continue to run over all garden walls of limitation, reaching forth our sweetness to their thirst (Gen. xlix. 22, 23).

THE PIT. Jacob, attracted by the memories of his youth, settled down in the district "wherein his father" had dwelt as "a stranger." Thence his flocks were led far and near, as pasture offered, for we find them here as far north as Dothan, "the place of the two wells," not far from Gilboa. The land there was probably Jacob's own possession, and the soil so fertile that they were more than repaid for the long journey of fifty miles from Hebron.

Across the level grass lands, where they were watching their flocks, the brothers could perceive Joseph approaching in the distance. "Behold," they said, "this dreamer cometh."

In ancient times dreams were much attended to; and thus Joseph's dreams, though he was a mere boy, had made a profound impression on the whole family. They were so clearly symbolical, that it was impossible to misunderstand them; and the fact of their repetition was evidently intended to emphasize their importance. It was, therefore, to his dreams, and the desire to make their realization impossible, that the minds of his brethren darted, when they saw him approaching.

While he was still at a distance, his assassination was proposed; and the plot was only foiled by the interposition of Reuben, who suggested as an alternative that he be cast into one of the narrow-mouthed reservoirs—for collecting water in the rainy season—which was probably dry at that time of the year (Zech. ix. 11). The lad advanced with the unsuspecting openness of brotherly affection. "He came unto his own," expecting that they would receive him in the same spirit, and greet him for his father's sake, as well as for his own. How startled he must have been at his reception, their menacing aspect, and their rough usage! He could hardly believe his senses. In after years to test them, he repeated their behavior, addressing them roughly, and accusing them of being spies, as probably they accused him. And, at

the same time, they recalled the agony with which he besought them to have mercy, but they would not hear (xlii. 21). When they had disposed of him by flinging him into the dark bottle-like pit, "they sat down to eat bread." Their cool indifference to, or—more truly—their fiendish satisfaction at, their morning's work is almost incredible. It was thus with the murderers of Jesus. They sat down to their dice, they parted His garments, they taunted Him. The sufferings of Joseph are a living portrait of Christ's. In almost every detail we can trace the similarity; though, in the case of Jesus, they were assumed voluntarily and freely.

The Caravan. Egypt was the great market for spices, from the quantities used for embalming mummies, for burning as incense, or as disinfectants. The gum came from the Lebanon and balsam from Gilead. The carrying trade was wholly in the hands of the Arab tribes, called here Midianites (cf. Gen. xxv. 2). Their approach could easily be descried; for, after crossing the Jordan below the Lake of Galilee, their road led along the south side of the mountains of Gilboa, and a party seated on the plain of Dothan could trace them and their long string of camels as they traversed the intervening valley. The ancient inscriptions display countless pictures of slaves employed in Egyptian houses, and it is certain that among these slaves were many Hebrews. When, therefore, Judah made his proposal, it required but little argument to enforce its suitability as a means of getting rid of their brother without bloodshed.

The Sale. Acting on Judah's advice they drew Joseph out of the pit, and —money not being their object—sold him to the Arabians for twenty rings of silver. The whole sum did not exceed $15. The price of a Syrian slave in Egypt was thirty rings, so that the traders made a profit of ten. Thence the caravan took the great sea route, and, traveling by way of the Philistine plain, brought the poor lad down into Egypt. Thus did an overruling Providence lead these murderous brothers, as well as the Arabian merchants, to become parties to a series of events, through which God's great purposes of love were to be fulfilled to His Church and the world. He maketh the wrath of man to praise Him, and the remainder thereof He will restrain. "All things work together for good to them that love God."

Reuben seems to have taken a circuitous route with the view of secretly rescuing his brother from a lingering death. Custom held him to be the *goel,* or ransom, of his younger brother, and therefore he suffered a double grief when he found him gone. He had lost his brother and had failed in his duty. The old father suffered still more bitterly, believing that his son had been devoured by some wild beast, and desired that his own soul might be hastened to Sheol, the place of disembodied spirits, where they would meet again. How little did they all realize that they would look back on that day as one of the most gracious links in a chain of loving providences!

Again notice the type of Christ. Joseph was betrayed by his brothers: Jesus by His friend. Joseph was sold: so was our Lord. Joseph followed with many others, in all probability, to slavery: Jesus "was numbered with the transgressors." The crime of Joseph's brothers fulfilled the Divine plan: the wicked hands of the crucifiers of Jesus fulfilled "the determinate counsel and foreknowledge of God" (Acts ii. 23).

Golden Text: *Charity envieth not. 1 Cor. xiii. 4.*

JOSEPH INTERPRETS DREAMS.

(May 4, Gen. xl.)

April 28. Gen. xl. 9-23.
April 29. Gen. xl. 1-8.
April 30. Dan. ii. 37-47.
May 1. Jer. xxiii. 25-32.
May 2. Matt. ii. 13-23.
May 3. 1 Kings iii. 4-15.
May 4. Acts x. 9-23.

The prison into which Joseph was thrown is described by a Hebrew word meaning "the fortress surrounded by a wall"; and such a prison, under that same name, is mentioned by Herodotus as existing in Memphis. Joseph was imprisoned in that part of the fortress devoted to prisoners of state, and was, therefore, more strictly watched than ordinary criminals, who had their cells in other parts of the great building. Potiphar was probably the Minister of Police; and thus placed generally over

the whole establishment, with the gaoler under him. The fact that he silently acquiesced in the kind treatment meted out by his subordinate suggests that he may have been somewhat dubious of the truth of his wife's story, and was so prepossessed, as Dr. Geikie puts it, in Joseph's favor that he was content to leave time to show where the truth lay.

Joseph's Life of Ministry. "The Lord was with him" (xxxix. 23), and he was so deeply conscious of this and that he would be vindicated, that he was able, at leisure from himself, to care for the prisoners immured within those gloomy walls. Presently the king's cupbearer—who was a high official of the court, because entrusted with the duty of protecting the king from poison—and the chief of his bakers—who had not only to maintain an endless supply of sweetmeats but to take care that they were not tampered with—were committed to prison and to Joseph's care.

It is interesting to notice what a deep, human interest Joseph took in his charges, remarking the expression of their faces, inquiring after their welfare, sitting down to listen to their stories. He is the patron of all prison philanthropists, and he prosecuted this holy work not only because of his generous disposition, but because it afforded a welcome anodyne to his griefs. There is no anodyne to sorrow like ministry to others! If your life is interwoven with dark threads of suffering, do not sit in solitude nursing your grief, but find out those more miserable than yourself, and comfort them with the comfort that you have received. If you cannot say much, you can listen. The burdened heart loves to pour out its tale in a sympathetic ear, but it cannot be hurried; it needs plenty of time; it seeks out those who are "at leisure . . . . to soothe and sympathize." Joseph might have sulked alone as though to avenge himself on humanity for its rough handling; but he did better and poured out his love as spices from an alabaster box; showing his capacity for sympathizing by explaining that he also had been stolen away from the land of the Hebrews, and was absolutely innocent of the things imputed to him.

The Dreams. It was supposed that dreams were sent by the god Thoth, in order to instruct and guide the recipients. They were viewed as Divine communications, and great efforts were put forth to learn their significance. (See Job iv. 12, *seq.*) An order of priests gave themselves to interpret them. It was, therefore, natural that the two officials should be greatly concerned that the impassable prison walls shut them from the ordinary sources of illumination, and they were only too glad to avail themselves of such irregular help as Joseph's presence placed within their reach.

The dreams were cast in moulds with which the pyramids and tombs, with their hieroglyphic inscriptions, have made us perfectly familiar. They show richly laden vines being picked into baskets, the pressing of clusters, and the storing in jars. "The baskets of white bread" find their justification also in the pictures and inscriptions. Even so trifling a detail as the carrying of bake-meats on the head is verified, because bakers are delineated as so doing. The abstraction of food from the baskets, while being borne across the open courts of Egyptian palaces, was a common occurrence, and it is to-day an everyday experience in the East. In Egypt, however, it was aggravated by the fact of the eagle, ibis and hawk being held sacred, and therefore immune from destruction. They existed in such numbers as to be a very great annoyance. The doom of the baker (ver. 19) was the hardest that could be inflicted on an Egyptian, and shows that he had been found guilty of some specially heinous offense.

The plea to be remembered by the chief butler was very pathetic and natural, though some have said that Joseph had no right to make it, that he should have relied on God alone. It scarcely becomes us, however, to bear hardly on the captive in the hour of his soul's anguish. The strongest faith has wavered at times. Elijah sank down on the desert sand, and asked that he might die. John the Baptist, daunted and despondent, sent from his gloomy cell to ask if Jesus were indeed the Christ. If Joseph eagerly snatched at human help as being more real than that of God, who of us can condemn him? Should we not have done the same? But God did not cast him away for this. "If we believe

not, yet he abideth faithful: he cannot deny himself."

"Remember me." This cry reminds us of the prayer of the dying thief to the Lord. Jesus also had to do with two condemned criminals. But how different His treatment! The promise made on the Cross was not forgotten on the Throne, and as the sun was setting over the hills of Palestine the dying thief was with the Lord in Paradise.

To any who may be in Joseph's circumstances we say (1) "Cease ye from man, whose breath is in his nostrils." True, we cannot live without human sympathy, but we must not lean on it, lest we be as a drowning man catching at twigs floating down the stream. "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD." (2) Remember the Divine promises. He says, "I will not leave thee, until I have done that which I have spoken to thee of." He has promised not to leave our souls in Sheol. He says, "Fear not, for I am with thee, and will . . . ." (3) Wait for God. The years may seem passing quickly over, and no help comes. But He is tarrying till the moment arrives when He can do the very best. In the fourth hour of the night Jesus will come walking on the waves.

Remember that Jesus is the true Interpreter of life's mysteries. Let us not go to clairvoyants, or *séances,* or crystal-gazers, who mislead us because they speak out of their own limitations or by collusion with earth-entangled spirits. Let us open our hearts to Christ, Who will speak to us by His Holy Spirit, and by the messengers whom He has chosen.

GOLDEN TEXT: *The inspiration of the Almighty giveth them understanding. Job xxxii. 8.*

# OUR SUNDAY SCHOOL BOYS AND GIRLS.

## Rev. N. Fay Smith.

JACOB AT BETHEL.

(April 13, Gen. xxviii. 10-22.)

By a series of rapid questions draw from your class the facts of God's word to Rebekah concerning Jacob before he was born, his purchase of the birthright from Esau and the blessing fraudulently obtained from Isaac. Let it be clear that, with all his unloveliness, Jacob is God's man for the covenant succession. Make it your point in this lesson and the next to show how he is being made over into a real "prince with God"—what God has said he is He will make him to be.

I. *An Exile from Home* (ver. 10, 11).

Show on the map his route. Picture him vividly: lonely, only a staff (Gen. xxxii. 10), homesick, weary, afraid, and, as we know and he feared, never to see his mother again. The vicinity of Bethel is a wilderness of piled up rock such as Jacob had never seen. Poor fellow! he was beginning to pay for his sin against his brother; but this very exile was to be God's means of drawing him to Himself. Where did he prepare to spend the night?

II. *The Ladder from Earth to Heaven* (ver. 12).

What did Jacob see in his dream? Who gave him this wonderful dream? Do you not think Jacob must have been a man of God at heart to have such a dream? What did that ladder with its heavenly passengers seem to say to him? Your scholars, with a little help, will see that it taught him the nearness of heaven everywhere, the access he had constantly to God, reassuring his faith and strengthening him for the years that were to follow. His training began with a glorious vision of God. Has that ladder been taken down? Where is its foot to-day? Do you know the way to it?

III. *The Covenant Renewed to Jacob* (ver. 13-15).

How many times does the pronoun "I" occur in these verses? Count the promises here and see if there are nine. What did God tell Jacob He would do for him and his children? (Ver. 13, 14.) How many of these promises have been fulfilled? When did God give that land to the seed of Jacob? How have all families of the

earth been blessed in him? With whom had this covenant been made before? The promises in ver. 15 were more for Jacob personally. When Jacob lay down that night what did he have? What more did he have when he awoke? Did he have any bigger and better promises than you and I have? Draw from the children that they helped him only as he believed them. And so with ours.

IV. *The Desert made the House of God* (ver. 16-22).

What made it so? Can we have all our deserts so transformed? What did Jacob do to mark the spot? Was it a good thing to set up this stone pointing heavenward just where the foot of the ladder rested? Why? What vow did Jacob make? Close with the picture of Jacob going on his lonely way with the light of heaven shining in his face.

[Next Sunday's lesson is long, but the story is one, and must all be studied. Speak of it the week before, tell the children how interesting it is and urge them to read it all; otherwise they will be likely to read only the climax as printed in their quarterlies and so miss the best of the story.]

JACOB'S MEETING WITH ESAU.

(April 20, Gen. xxxii. 3-xxxiii. 17.)

Take five minutes to tell graphically what took place during the twenty years in Padan-aram as narrated in ch. xxix-xxxi. Let the recital lead up to the fact that now we are to study the climax of Jacob's spiritual training begun at Bethel.

I. *Jacob's Extremity* (xxxii. 3-6).

But little time is necessary here—only make the extremity as vivid as you can. Picture the helpless caravan and the band of 400 desert warriors. Did Jacob have good reason to fear Esau?

II. *Jacob's Threefold Preparation for Meeting It* (xxxii. 7-21).

What did he do in ver. 7, 8? What in ver. 13-21? Was this a valuable present? Why was it divided in this way? Do you think all this alone would have melted Esau's hard heart? Could he not as easily have taken all Jacob had? And so evidently Jacob thought, for what else did he do in ver. 9-12? What did he tell God about himself? But, in spite of this, what did he ask God to do for him? And for what reason? (Ver. 12.) Surely somewhere Jacob had learned to pray and this in his extremity was of far more value than his craft. "John, do you believe that?" I wonder if we are all learning to pray so that we may be ready for troubles that will surely come. And now Jacob has done all he can and must rest his case with God. Let us see how he spends the intervening night.

III. *Jacob's Night Alone with God* (xxxii. 22-32).

"Well, James, how did he spend it?" Who was that "Man"? (Ver. 28, 30.) And so this One wrestled all night with Jacob. What for? (To prevail against him, ver. 25.) What did He want to do for Jacob? Ver. 28 tells us: He wanted to make him a prince with God, and had been trying to for years. This is the climax. Before God could give Jacob the great blessing of ver. 28 what did He have to do? (Ver. 25.) Then what could Jacob do? (Just cling, ver. 26.)

And now, when Jacob in his extremity can only cling to God, he becomes Israel—a prince with God. And that He might bring him to the place where He could give him this overwhelming blessing God had permitted his extremity. Man's extremity was God's opportunity. O what a glorious morning that was after his night alone with God!

IV. *Israel Meeting Esau* (xxxiii. 1-17).

How did this meeting so much dreaded by Jacob come out? Look up Prov. xvi. 7 and see if it was true in Jacob's case.

[In preparation for next Sunday's lesson ask each scholar to bring to class a list of the sons of Jacob with the names of their mothers.]

JOSEPH SOLD INTO EGYPT.

(April 27, Gen. xxxvii.)

Where was Joseph born and what was his mother's name? How old was he at the time of this lesson?

I. *Joseph in His Father's Home* (ver. 1-11).

"Well, Mary, after reading these verses what sort of a lad do you think Joseph was?" (Draw out such words as diligent, pure-minded, attractive, thoughtful, frank.) What made his father love him best? What did that coat mean? What made Joseph's brothers hate him? (Ver. 4, 8.) What did his dreams seem to foretell? What word is used in ver. 11 to tell how his brethren felt toward him? "Sarah, please read Prov. xxvii. 4." What result of envy have we already seen in our lessons? We shall see how it comes out in this case. Was Joseph to blame for his brothers' envy? Do you think that was probably a happy home? Do girls ever envy others nowadays? What for? "Well, Lucy, if a girl finds that weed growing in her heart what ought she to do?"

What do you suppose Joseph was learning during all this unhappy experience? (Ps. xxxvii. 1-13.)

II. *Joseph on His Father's Business* (ver. 12-17).

Tell me some reasons why this would be a distasteful errand for Joseph. (It was a long, arduous, lonesome, dangerous journey for the sake of those who hated him and who might ill-treat him when he found them.) "Marion, Who has taken such a journey to find you and me?" (Phil ii. 6-8.) But, distasteful or not, how long did Joseph stick to it? (Ver. 17.) Why? (Ver. 14.) Was this reason enough? What did Jesus say about His reason? (John vi. 38.) And so, what other words can you add to our description of Joseph's character? (Obedient, persevering, courageous.)

III. *Joseph Sold into Egypt* (ver. 18-28, 36).

Did the brothers have any reason for their scheme in ver. 18-20 except the wickedness of their own hearts? Murder, then, is the fruit of—what? Picture Joseph drawing near on his gracious errand from his father and theirs. Was Reuben's plan a more merciful one? The pit was a fearful hole where Joseph would die by slow starvation unless rescued.

"Well, Susie, what do you think Reuben really ought to have done?" Why didn't he do it? How did Joseph feel and what did he do as they put him in? (Gen. xlii. 21.) Make the loathsome scene as vivid as you can. What bright thought did Judah have? What did they do? How much money did they get for their brother? ($12.50.) Who else was sold for money? (Matt. xxvi. 14, 15.) Did their consciences hurt them at all? (Ver. 27.) Now picture Joseph traveling on league after league through the hot sand with his new masters to Egypt. "Carrie, do you suppose he ever thought God had forgotten him?" Had He? We shall see. To whom was Joseph sold? And so it seemed as though the grave had closed over him.

IV. *Jacob's Grief for His Son* (ver. 29-35).

Be sure the children understand the brothers' dastardly plan. This was surely the climax of their baseness. Picture the misery envy had brought into that home. "Julia, repeat the Golden Text and tell me the one way a girl can get rid of envy."

[Make sure your scholars read Gen. xxxix. and xl. by speaking to them about it the week before. Next Sunday's lesson can hardly be taught without this preparation.]

JOSEPH INTERPRETS DREAMS.

(May 4, Gen. xl.)

How old was Joseph when he was sold into Egypt? Who sold him? Why? What traits of character have we seen in him? We shall see how such a lad got on in idolatrous Egypt. The teacher should describe something of Egypt's civilization at this time. Joseph was about twenty-seven at the time of this lesson.

I. *Joseph in Slavery* (xxxix. 1-6).

Who was Joseph's master? How did he treat Joseph? (Ver. 4.) Why? (Ver. 5.) What did Joseph as a slave try to do for his master? If a boy wishes to prosper in business what must he do? What, even if he has a job he doesn't like? What does God's Word say about such a man? (Prov. xxii. 29.) We shall see if this was true

of Joseph. But what is given as the real secret of his success? (Ver. 2, 3.) Do you think godliness is a real business asset? What does God's Word say about those who honor Him? (1 Sam. ii. 30.)

II. *Joseph in Temptation* (xxxix. 7-18).

"Charles, are good men liable to be tempted?" Now this temptation to impurity is one everybody is likely to meet sooner or later; let us see how Joseph met it triumphantly. (1) He saw it to be a sin against one who had trusted him (ver. 8, 9). (2) He saw it to be a terrible sin against God (ver. 9). (3) He kept away from the presence of the tempter (ver. 10). (4) He was ready to go to prison or to death rather than yield. Of course he triumphed, and so shall we if we adopt his plan.

III. *Joseph in Prison* (xxxix. 19-23).

Where did Joseph's fidelity land him? Did God forsake him there? (Ver. 21.) Did Joseph give up doing his best now? What did his faithfulness to God and man do for him even in prison? Now tell me some other qualities we have seen in Joseph. (Fidelity, purity, godliness.) Do you think ordinary boys in the common walks of life can show all the qualities we have seen Joseph to possess—if they have them?

IV. *Joseph Interpreting Dreams* (xl.).

The scholars will be much interested in these dreams and their interpretation. Draw them out with brisk questioning. Be sure to close the lesson, however, with some good looks at Joseph. Was Joseph ashamed of his God in prison? (Ver. 8.) How was the prison just a necessary way-station on the road to the throne? What would have stopped Joseph's progress upward at any of its stages? What does God's Word say about those who are faithful to Him? (Rev. ii. 10.) What does it say about every dark thing in life? (Rom. viii. 28.)

# ILLUSTRATIVE HINTS AND HELPS.

## Ida Q. Moulton.

**Philippians iv. 4 to 13.**

"Be careful for nothing." Don't worry, for worry weakens, and a persistent worrier is not likely to be very useful. And why *should* we worry, when

"Body and soul, for me *He's* caring!
His word to my soul the living bread;
Whate'er my earthly toil or faring,
Still from His hand I'm daily fed.
Well may I trust confidingly,
For all is well, *God cares for me!*"

* * * * *

It is said that when James Gordon Bennett sent Henry M. Stanley to search for Livingstone he said, "Draw on me for a thousand pounds to-day to provide your equipment; when that is exhausted draw on me for another thousand pounds; when that is done draw another, and so on—*but find Livingstone.*" Prayer is spiritual strength. Can we not hear our blessed Master saying, "Draw on Me for strength in that stupendous task you have undertaken in My name; draw on Me for grace in daily living; draw on Me in the day of trouble; draw on Me indefinitely, but complete the work I have given you to do, and 'Lo, I am with you alway.'"

* * * * *

When General Booth was asked the secret of his success he replied: "I will tell you the secret. God has had all there is of me. There have been men with greater brains than mine, and men with greater opportunities, but . . . . I made up my mind that God would have all of William Booth there was. And if there is anything of power in the Salvation Army to-day, it is because God has all the adoration of my heart, all the power of my will, and all the influence of my life." God's greatest victories among the children of men are won by men of lowest humility and deepest consecration.

* * * * *

"Think on these things." "My advice as an old seaman," said a captain to a young girl just leaving home for the first time, "my advice is to find some little harbor and cast anchor, or get your craft up

alongside the dock and make her fast. A drifting ship and a drifting Christian are neither of them of much account." Thoughts are the soul's anchor, and there is no limit to the possibilities of that life which casts its thought-anchor alongside of the Son of God.

**Psalm xix. 1 to 14.**

"Keep thy tongue from evil, and thy lips from speaking guile."

"So much depends on what we say;
Chance words may all a lifetime sway;
And words that make some heart grow warm,
That save some erring one from harm,
That courage to the downcast give—
Such words as these forever live.
Oh! save us from the words that sting
And to our lives more sorrow bring,
And send us words of cheer and praise
That may some wounded spirit raise."

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"The LORD is my light and my salvation." A little Turkish girl who had been visited many times during her illness by a Bible reader said to her mother just before her death: "Mother, we have lived in darkness, but there is a light. There *is* a light."

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"My hope is in thee." "Is it always foggy here on the banks of Newfoundland?" inquired a passenger of an old Cunard captain. "I cannot tell you, madam. I do not live there." Neither does hope live in the fog. It lives in the "all things work together for good" land, with its face towards the "Sun of righteousness." We may sail through fogs, and the storms may almost sweep us off the deck, but *"we know"* that

"Many a storm-cloud sweeping o'er us
Never pours on us its rain;
Many a grief we see before us
Never comes, to cause us pain.
Ofttimes in the feared to-morrow
Sunshine breaks—the cloud has flown."

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Since "the LORD is the strength of my life, of whom shall I be afraid?" It is said when the Broadcloth mob were thundering before William Lloyd Garrison's office in Boston, crying, "Hang him," one of a band of praying women who had met in an adjoining room to pray for him was heard to say, "Oh, Lord! there be many to molest, but none can make us afraid."

**Acts xvii. 1 to 12.**

An Indian legend says that a poor man threw a small charity into Buddha's bowl and that it bloomed into a thousand flowers. But no man can number the human blossoms from a single Bible in the hands of a consecrated child of God.

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A native boy from Assam, being educated in one of the schools here in America, was overheard praying one night, "Lord, give me power! Lord, give me power! Lord, give me power that I may return to my people and teach them the way of life."

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Bishop Foster, visiting a Hindu temple, asked a priest, "How long has all this worship been going on?" "Four thousand years," was the reply. "How long will it last?" "Not long," answered the priest. Then raising his hand, he swept the line of the horizon and simply said, "Jesus." O the precious, precious name of Jesus! Are you not glad it means so much to you? It has no meaning to some. Can you help it?

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They tell us that South America has a population of 40,000,000, and that Robert E. Speer, after traveling about in that country for six months, said that he never saw such darkness except in Central Africa, that he visited seventy cathedrals and after diligent inquiry found but one Protestant Bible, and that was destined to be burned. Is not the reason for such darkness apparent? And have you any part in that darkness?

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Ten printing presses are kept busy supplying the Bible in the various languages of the people of Africa.

In Japan the Bible is frequently quoted in newspapers.

The Bible is as freely published to-day in Turkey as it is in London, and there is no official opposition to the circulation of the Scriptures.

In 1911 there was held in Paris a convention of Roman Catholics whose watchword was, "Back to the Gospel." They urged the reading of the Bible at evening prayers

in schools and catechism classes, and in meetings of societies. They also suggested that the Bible be read at mass, that it be presented to those just confirmed or married, and as a premium in school.

**Matthew vi. 5 to 13.**

John Wanamaker built a ten thousand dollar Y. M. C. A. edifice in India as a thankoffering to God for some domestic deliverance. Do you owe any material thanks to God for some wonderful past deliverance that has come to you as an answer to prayer? If so, why wonder that your present day prayers are not answered?

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It is said that George Müller read the Bible through consecutively one hundred times, besides the other study he gave it. Who can doubt that his intimacy with the Word of God was the one great secret of Müller's wonderful answers to prayer? And have you not observed that a meager Word life is invariably followed by a meager prayer life?

"If ever a man knew how to pray," says one, "that man was John G. Paton, of the New Hebrides, and he taught his converts the power of prayer." Once when he and his native helpers were fleeing from danger in a boat, one of the men stopped paddling and knelt to pray. But Mr. Paton called out, "Pray and paddle. Pray and paddle." Have you not yet learned, perplexed one, that God comes not to our rescue till our own resources are exhausted?

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A discouraged young minister once said to Spurgeon, the great preacher, "My sermons seem to have no power over the unconverted." "Why, man," exclaimed Mr. Spurgeon, "you don't expect conversions every time you preach, do you?" "No, of course not," replied the younger man. "And that's why you don't get them," was the great man's reply. If our faith fails in every thing and every body on earth, let us still believe God *always* hears and answers our prayers, for He does.

# BIBLE NOTES FOR DAILY DEVOTIONS.

## Rev. G. A. Johnston Ross, M. A.

APRIL, 1913.

Owing to pressure of work the Rev. G. A. Johnston Ross is obliged to discontinue his "Notes" for the next three months. Meanwhile we reprint Rev. G. Campbell Morgan's comments on the Epistles of Peter, John and Jude, which appeared in the RECORD OF CHRISTIAN WORK several years ago.—[EDITOR.]

**Tuesday, 1st. John iv. 1 to 42.**

If we read this story right through at a sitting (as we should), we cannot but be freshly impressed with the vivid, naïve actuality of its style. It gleams at every turn with suggestions of the spiritual; the local and the universal, the temporal and the eternal, are interwoven in it even to bewilderment; it ranges from the thirst of a weary traveler to the thirst of God for the souls of men. And yet this is plainly no mere parable but actual history. And a large part of its value lies in just that fact: that it is true that the greatest of all religious truths and the finest of all descriptions of God (ver. 24) were really uttered at first to one sinful woman. *So* God loves the world, caring not only for all, but ready to minister all to each.

**Wednesday, 2nd.**

Yet while we rejoice in the actuality of this story—and the *naïveté* of the Gospel stories has perhaps not yet been given its full apologetic value—we can see that this incident is chosen and inserted here because it is typical. It is a typical illustration of the way in which our Lord evoked faith in Himself, and of the way

in which He "committed Himself" openheartedly to seeking souls. It is plainly introduced as a contrast to the Nicodemus incident. That was metropolitan; this is rustic. That was the quest of a learned and orthodox scholar; this is the arrest of an ignorant daughter of a mongrel race, living on scraps of a purloined religion. Christ turns neither from the learned, nor from the illiterate; He has His interest in, and His appropriate messages for both.

**Thursday, 3rd.**

For the incidents, with all their contrasts, have one thing in common. They both record the dealings of Jesus with persons on whom God had already been spiritually at work. We saw that John iii. 21—"He that doeth truth cometh to the light, that his deeds may be made manifest, that they are [have been] wrought in God"—was designed as a parting encouragement to Nicodemus. Nicodemus did not know the sources of his own religious interest. He betrays ignorance of any acquaintance with the holy working of God's Spirit upon men. Nevertheless, the good deeds he had done had not been his, but God's; they had been wrought in God. When he should come to the Light he would know that God had thus been working in him, and this consciousness would give him a new life, a sense of the Divine companionship, of being a bit of God's workmanship.

But this is just what Jesus says the woman of Samaria was. "My meat is to . . . . finish *his* work," He said, referring to His interview with her. God had been at work upon her heart—as is shown by the thoughts she expresses, and by her wistful response to Jesus; but Jesus now by His self-revelation finishes God's unfinished work (ver. 34). This is what mission work is everywhere: it is finishing God's unfinished work, unfinished for the lack of our coöperation and service.

**Friday, 4th.**

*Give me to drink.*

The first step which Jesus takes towards finishing His Father's work is a step downward. Jesus, a Jew, *stoops to ask* a Samaritan woman for a drink of water. The reason for the woman's astonishment has often been told and we need not repeat it. The point is that she knew the Jew as a consciously superior person, and she is amazed at this quiet, free condescension. Where did this Jew learn the free humility which allowed Him to ask a favor of a half-caste?

One can see how stimulating to her sense of the spiritual was this stooping of Jesus; how it tended to stir in her the thought that God thus stooped (we shall see this thought emerging), and also the thought that she might be of use to Him.

We can do a very great deal by stooping to kindly ministry: a very great deal to suggest God, and to give men a sacrament of His solicitude.

**Saturday, 5th.**

*If thou knewest the gift of God.*

The real link of thought between this saying and the woman's question would seem to be this: away behind her astonishment at the request she had received was astonishment at seeing a Jew Who could afford to stoop—astonishment, therefore, at the resources within that Jew's heart. To this Jesus replies, in effect: "Does this astonish you? If only you knew the readiness of God to give, the rich resources of His grace, and that I, Who asked you for water, am Myself His gracious gift, you would know that He can afford to stoop even to you, and you would have asked Him to satisfy your own soul thirst."

It is, then, a second lesson on God. The first was that God stoops; the second that He loves even the sinful.

**Sunday, 6th.**

*Thou wouldest have asked of him.*

Do not let us pass this certificate by. Jesus gives this woman a character for spiritual candor: and the story cannot be understood unless we keep in view this fact. We shall not understand her quick response and her ready evangelism unless we bear in mind that beneath the moral disorder of her life was a spirit of candor and of honest intention. She has been described as a "noble soul held in the grasp

of an ignoble affection." That may be an overkindly estimate: but certainly there was a basis of truthful and alert openness to spiritual impression which showed she had a great spiritual future. That candor was God's unfinished work.

It is a steadying reflection that it is this inner candor and openness of soul that supremely matters. Many of us, externally of correct and irreproachable life, may have less of this childlike readiness to receive spiritual aid than had this erring woman. Just here we may get a glimpse into the ground of our Lord's judgments on men: and we may judge ourselves. Exactly with how much openness of mind and will, and with how much readiness to ask and to receive and to do, are we going to-day to worship?

**Monday, 7th.**

*Living water.*

It is plain that to the woman's ears, at first, living water meant no more than running water. The problem as to why, if He possessed a supply of running water, the Stranger should have asked for a drink is forgotten in the astonishment of the idea that there might be something better than this well of Jacob as a source of supply. She had accepted hitherto the inevitable. At an hour when the sun was scorchingly hot, she, poor soul, had to come out alone to the well; had she come in the morning or at evening, when the other women came, she would have been exposed to the taunts of these respectable people, or at least to their proud aloofness and contempt. But she supposed she must endure this; perhaps she felt it was the just penalty of her immoral life. Could it be that there was some better way—that this Stranger knew the secret of securing for her a private store of running water, which would protect her from this toil and shame of the daily, weary tramp to the well and all it stood for? She was awed by *something* in this Stranger's mien: it might be so. Ere she knows it, she finds herself praying Him in an agony of earnestness, "Sir, give me this water, that I thirst not, neither come hither [all the way] to draw."

Now none of us can measure the depths of his own prayers. Just how much longing there was in her heart for more than the material boon, for freedom from the weary round of her bondage, not only to toil but to sin, we cannot tell, and probably the woman herself could not have told. But Jesus knew. The process of finishing His Father's work had proceeded one other step, and this eager prayer was the signal given Him as to what His next movement should be.

**Tuesday, 8th.**

*Go, call thy husband.*

Quite suddenly Jesus strikes at the sin in the heart of the woman's life. And here it is important to note how the gentleness in His rejoinder to her ashamed reply blends with the sharp accuracy of His judging thrust at the very core of her life. It is as if she had said, "Alas, Sir! I have no home"; and He answers tenderly, "It is true: your life has been full of sorrow and change, and where you live now—it is not home and you know it; you are living loveless and in sin. You have spoken the truth." When we read the words thus, we see how Jesus used the sudden thrust at the woman's sinful life, not to terrify but to break her heart to contrition. It is this combination of pressingly intimate knowledge of us with infinite compassion that proclaims the voice we hear within to be God's voice, and we yield because we "sense" the love behind it.

**Wednesday, 9th.**

*Our fathers worshipped.*

The woman felt ("Sir, I perceive") that Jesus was a prophet; so far, good. But why the sudden switching of the conversation to a theological dispute? The answer is not far to seek. Shame is hard to bear: and it is no wonder that this woman's startled soul, embarrassed by the penetrating eyes of Jesus, sought a momentary refuge in the shelter of intellectual debate. She fled to what she could remember of a popular theological dispute; she had heard echoes of it among the men with whom, alas! she was on only too ready terms of comradeship. Any one who has worked in direct encounter with souls under conviction

has seen again and again this kind of pitiful subterfuge. The soul would for the moment evade the Divine shaft: and anything will suffice to thrust in front—any quibble about the Church, or the Atonement, or sacraments, or the inconsistencies of Christians. The utter irrelevancy of the dispute to the point at issue is veiled from the soul which in the hurry of its confusion clutches at the cheap device of evasion.

Now it is not alone at the crisis of conversion that we are guilty of these sophistications: but all through, whenever the judging will of God presses upon us. Am I sure that I am not disputing even now with God, temporizing to postpone submission to His obvious will?

**Thursday, 10th.**

*Woman, believe me.*

We feel at once the solemn earnestness of Jesus' reply: by that very earnestness He drives off from her the fluttering excitement which led to her attempt at evasion, and brings back her mind to equilibrium and to its *native honesty* as He recites to her in words of lofty music the great charter of free worship. See how wonderful is His tact—how even when handling so vast a truth He so orders His expression of it that He brings the woman's mind back to the thought that she is the object of the Divine interest and that the *candor of her heart* is the proof that God is seeking her. Jesus knows that upon this woman's erring soul His Father has been at work; and now He would mature that work by calling out her coöperation with the Divine Spirit. What had she to use to such coöperation? Not goodness, not knowledge, not purity; only an honest desire, an open, candid intention. Well, it was something: "the Father seeketh such to worship him."

Verily Jesus fulfills here the prophecy, "The smoking flax shall he not quench."

**Friday, 11th. John iv. 22.**

It is interesting to note that in proclaiming the era of free spiritual worship the Lord Jesus does not forget the distinctions between faiths which that era will supersede. There was a distinction between the Samaritan and the Jewish faith—a difference in purity of conception of God; and though both should be superseded, the distinction which existed should not be forgotten and had its value.

The Lord's accuracy here is a rebuke to that easy indifference to minor differences—differences in degree of soundness in the faith on the part of churches and individuals—which characterizes sometimes the broad-minded liberal who expects a time when all existing forms of religion will be submerged in a more spiritual epoch. It is true that these forms will pass into something higher; but they have had their value; and the goal is not brought nearer by making light of existing distinctions as though they had no meaning.

**Saturday, 12th. John iv. 24.**

Strictly, "God is Spirit." Can we know now all or even part of what was in our Lord's mind when He spoke this history-transforming word? It is impossible, of course, to exhaust the whole of its meaning: let us select two thoughts that lie very near the surface.

1. In Isa. xxxi. 3, spirit is contrasted with flesh; spirit is the illocal; it is that which cannot be confined within the boundaries that we see; it is the ever-frontierless. Go back for a moment to the woman's repetition of the claim that "this mountain" was where men ought to worship. What a parochial, provincial conception of God that claim indicated! Behind it lies the foolish notion which underlies idolatry—that God can be outlined, expressed in terms of the limited and finite, that He can be localized. Jesus announced the charter of free worship, of a portable religion, when He confirmed and crowned the message, ever in them growing clearer, of the Hebrew prophets: "God is Spirit."

**Sunday, 13th. John iv. 24.**

The truth that the worth and validity of worship do not depend on *place* is well worth recalling on a Sabbath morning. It checks pride and superstition: it may well comfort the invalid and the prisoner of the Lord's providence. It is not inconsistent with the truth that He is apprehended with special distinctness under certain conditions

of corporate worship: but it means that the core of worship is illocal, and that God is *here* or nowhere.

2. But there is surely another idea at the heart of this sentence, "God is Spirit." Spirit is not only negatively contrasted with flesh, as illocal: it is, positively, the home of *reality*. In man the spirit is that innermost center of being in which a man is real, and confronts reality; the home and fount of his true intentions. The Lord Jesus seems to say that this is the region in which God is found, "in spirit and in truth" (truth is not merely sincerity, but reality). But to say this is not to localize God, but to define His nature. We find Him in and through *honest moral intentions*. To remember this is not simply to discover what true worship is, but it is to be saved from degrading superstitions like spiritualism which seek to gain access to the spiritual world apart from moral aims and ends.

**Monday, 14th. John iv. 25.**

There are both fatigue and a certain embarrassment in the woman's reply. The high truth which Jesus has just announced is too difficult for her to comment upon; and indeed, it were well that we should remember that feature about our Lord's words. They are so inevitable, so correspond with what intimately appeals to us as truth, that they reach often to a place where our best comment is a receptive silence. Perhaps we have vulgarized and attenuated some of our Lord's words by over-preaching upon them. We should receive, not applaud, the Word of God.

**Tuesday, 15th. John iv. 26.**

The woman, then, could not answer Jesus: she was bewildered and perplexed; and besides, as we shall soon see, beneath the current of her intellectual perplexities ran another stream of disquiet about her own life. She finds meanwhile relief in the hope of Messiah, Whom, in true Samaritan fashion—she did not know Isaiah—she conceived as a prophet.

But note the implication with regard to herself. She was but a poor, illiterate woman; these high ideas of religion were "too wonderful" for her, she could not attain to them. God would excuse her ignorance, pass over her anonymous life. Suddenly, into the heart of all this plunges the Divine sword: "I that speak unto thee am he."

The Divine Spirit that wrestles with us then is more than an Educator of intellect: He is Judge and Saviour of soul. The holy pressure she would for the moment fain remove from her mind by the comforting reflection that she was illiterate: but the Divine Pursuer is nearer than she dreams. "I that speak unto thee am *he*." The arrow pierces to the heart of her life. She is struck dumb; and upon seeing a group of men coming up and joining Jesus, she turns and flees.

**Wednesday, 16th. John iv. 25, 26.**

Yes! we are not saved by prophets who will tell us all things, not even by a prophet Messiah. *"Our condition needs more than words."* Christianity is not the "teachings of Jesus," "the social principles of Jesus," or the like: it is the judging, saving, healing presence of the Saviour God Himself. Wherefore while we study His teaching that we may rightly conceive Himself, let us welcome this day and every day not His thoughts only but His Person. For it is not thoughts we crave, but *life*—life that burns and destroys and reinvigorates, life that smites and saves.

**Thursday, 17th. John iv. 26.**

We are guilty then of a certain foolish intellectualism if we think that the force of this self-revelation on our Lord's part is exhausted in the "claim to be the Messiah." That, by itself, might or might not convey much meaning to this woman's mind: it certainly conveys very little meaning to most of us who are Western Gentiles. But what *saved* the woman, while breaking down every insurgence of her rebellion against conviction, was *the declared God*. She was in the presence of Him Who bore in upon her, borne on the lightning of His eyes, the shafts of the Divine pursuit. Here is the divinity of Jesus: He is as a fact the God-Bearer, the God-Mediator; He comes into human life with the momentum of God Himself.

**Friday, 18th. John iv. 27.**

In the Syriac palimpsest, known as Lp., the oldest MS. version of the New Testament, it is said in this verse that the disciples found Jesus *"standing* and talking with a woman"; and one can sympathize with the gratification which the lady who discovered that palimpsest on Mt. Sinai has expressed, that this MS. has so clearly brought out the princely courtesy of our Lord to womanhood. Whether the reading be correct or not, this verse as it stands shows us something which it were well that we should remember in these days of glib talk about the "humanity" of Jesus. There was within His association with His disciples a certain reserve, an apartness, a holy dignity, which imposed an awed silence upon the men. He was not to be too closely questioned; familiarity had its stern limits. So early did He exhibit the carriage of a Lord and King. It behooves us to carry ourselves not as His comrades, but, with St. Paul, as His slaves.

**Saturday, 19th. John iv. 28, 29.**

Was ever evangelism so pathetic as this? The woman who, to avoid the other women of the village, goes alone at hot noontide to the well, is, alas! on easy terms with the men of the town. They know her life; when she says, "all things that ever I did," they need no detail; her sin is known. So it is with a naïve shamelessness that she preaches her first sermon, which *so far as words go* is not even true. For Jesus had not told her "all things that ever [she] did!" But such was the judgment in His presence that she knew herself exposed and known. Now do we see why He called back her mind when it would in its embarrassment, wander off to the Messiah Who would "tell us all things"? The important thing is not that in some coming time she should "know all mysteries," but here and now that she should know herself known. The "I that speak unto thee am *he"* told her "all things" *about herself.* Superficially, her sermon was not true: fundamentally, it was the literal truth: and it is just because Jesus does thus expose our inmost deeds that He accredits Himself the Christ of God.

**Sunday, 20th. John iv. 31 to 38.**

This whole passage should be read at once, and the impression allowed to sink into the mind, of the kind of Man Who could utter such words as these. First of all, He was a Man Who *loved* men, with a love new in its intensity, its moral passion and its scope. If He could see men advancing morally and spiritually, that was strength and joy to Him: He is glorified in them. Then, too, He is a Man Who believes in the love of God, in just such a love in God as that of which He is Himself conscious. For God has begun the work He is devoting Himself to; it is His business to finish that work. And He is a Man of faith, of the hopeful vision which faith gives. He sees already the harvest coming, and though it is only spiritual springtime and He is conscious that He is only a Sower, yet He is rejoicing as a Reaper. Now it is just this attitude to men of the Lord Jesus Christ that makes us see in Him "God come in the flesh." For only God can love as Jesus loves; only God can believe as Jesus believes in man, and in his future; for He is "Alpha and Omega, the beginning and the end."

**Monday, 21st. John iv. 35.**

When Jesus said, "Lift up your eyes, and look on the fields; for they are white already to harvest," it is supposed that He smilingly pointed to the white-clad Samaritan men as they came hurrying from Sychar. And well He might count them already as His. The woman had said, "Come, see a man which told me all things that ever I did." Why, then, did they make haste to come to Him? Is it so great a delight to a sinful man to have his iniquities raked up, the dark places of his life investigated and the grilling memories of accursed foolishness, and worse, made fresh? But these men were tired of sin and longing for salvation. God had been at work with them, too; they came out, regardless of exposure and the humiliations of a public repentance, to have the Divine work upon them *finished;* and the loving Christ saw the candor of the intention within their hurrying steps: and His heart bounded as though He had taken wine. "I *have* meat

to eat!" He said exultingly: "look, look at the fields white now to harvest!"

Such a Saviour-passion, and such a passion to be saved, could not but issue in the welcome of Jesus to their loving hearts.

**Friday, 22nd. John iv. 40 to 42.**

There are few pictures more fascinating than this of Jesus, defying all precedent, in holy liberty accepting the hospitality of Samaritan people and teaching them the things of God.

No Rabbi of his race would dream of such an offense against Jewish exclusiveness: and Jesus Himself when He sent out the twelve did not think them ready for such acts as this, at least unaccompanied by Himself: "into any city of the Samaritans enter ye not" (Matt. x. 5). But here is again the "apartness" of our Lord Himself. Like all leaders of men, He is autonomous; the restraints of usage cannot hold Him: they are His instruments and He uses, bends or breaks them as He will.

It is to be supposed, but it is not expressly said, that the disciples accompanied Him: with what discomfort and embarrassment during these two days of contact with these "colored mongrels," who can imagine! At any rate it is obvious from Peter's need of the vision of the sheet from heaven, and from his conduct at Antioch, that he, for one, sadly needed an education like this.

Our Lord, we may be sure, enjoyed His visit; it was a rest and refreshment to Him, for always out of Jewry response was ready for Him. And the Samaritans caught the cosmopolitan, broad, interracial note in His teaching: "we know for we have heard him ourselves, . . . . that this is . . . . the Saviour of the *world.*"

Again not a word of protest from His disciples: there is a sternness in His love of men that awes them. This Christ has no *favorites;* the disciples loathed the Samaritans, but they keep still; He is Lord!

**Wednesday, 23rd. John iv. 43 to 54.**

But this type of soul refreshment our Lord permitted Himself only in abstemious draughts. He was sent after all "to the lost sheep of the house of Israel": and to them He bravely turned His face again. There is an old proverb that "a prophet hath no honour in his own country"; therefore to His own country Jesus will go, for it is not "honour" he seeks, but the salvation of men. "Master, the Jews of late sought to stone thee; and goest thou thither again?" Surely He will go! for this was He come into the world.

He comes then to Galilee. But lo! the Galileans had been to the feast in Jerusalem and had seen the stir He had made, and they repeated the welcome which certain Jews (ii. 23) had given Him, a welcome in which nevertheless there was the note rather of hilarious absorption than of willing submission. These are the excitable people who later on wished to seize Him and "make him a king." But it is not "receptions" Jesus is in search of; He is looking for souls to save. So He passes through Galilee and comes to Cana: "And there was a certain nobleman [there], whose son was sick."

The instinct of the Divine Hunter is unerring: He had found that which He sought.

**Thursday, 24th.**

We can see in John's telling of this story of the nobleman how keen is our Lord's interest in faith: its various forms, and supports, and expressions, and issues. The faith of the nobleman was the outcome of his parental love; that love was to carry it to fulfilment. It was not, however, a full faith at the first. The nobleman had the idea that Christ must be present at the bed of his dying son if He were to heal him. That defect of faith Jesus not only of course detects, but rebukes: or, at least, He sighingly and patiently comments upon it in a weary soliloquy: "Except ye see with your own eyes signs and wonders, will ye never believe?" The urgency of the father breaks in: "Sir, come down ere my child die"; and it is a demand that every father understands. But the Lord of life is unhurried, and will test this man's faith: "Go thy way; thy son liveth." And the faith responded to the test; the nobleman went home *believing.*

Nothing can explain—one had almost said justify—this severity in testing and educing faith, except one thing: the belief on Jesus' part that the fundamental trouble in human nature is distrust of God. That

is the background against which all Jesus' work is done; and the implicates of this great thought have never yet been fully worked out.

**Friday, 25th. John iv. 48.**

The impression is unescapable that Jesus did some of His wondrous works reluctantly. Perhaps the expression "signs and wonders"—which denote two different aspects of the things He did—may help us to understand this. *"Signs,"* says Godet, "describes miracles in relation to the facts of the invisible world which they manifest; *wonders* characterizes them in relation to external nature whose laws they defy."

One cannot imagine that our Lord, as a Teacher of truth, was reluctant to exhibit that truth by signs, i.e., by object lessons. That He loved to do this, is shown by such incidents as the summoning of the little child to Him, the washing of His disciples' feet, the institution of the Supper. And He quietly and regally regarded all nature as at His sovereign disposal for this purpose, and He would manipulate nature as He pleased, as Man in the highest interests of man. But when men simply stared, His spirit was hurt. When His "signs" were to them simply startling spectacles, whose end was in the amazement they created, He knew His work just so far forth put back. Except for their compassionate and beneficent results, miracles did not interest Jesus; but He longed that His signs could be understood, and He Himself most of all, God's Sign that should be spoken against! (Luke ii. 34.)

**Saturday, 26th. John iv. 50.**

This is by no means the only case where our Lord demands faith in His bare word. Why? Because to believe in a man's word is to believe not in his power, but in his character: in his self-consistency, faithfulness and truth. Now the Lord Jesus had this for His great aim: that men should "believe in God." (See 1 Pet. i. 21; Tit. iii. 8.) A necessary step to this was that He Himself should be absolutely trusted, as true to Himself, as One Whose words carry power. If a man hears Christ's words (John v. 24), takes Christ's view of life, subscribes to Christ's mind and trusts Christ, that man is safe in this and any world, and all his interests, his affections, are safe. This was what the nobleman and the world he typifies needed to know.

**Sunday, 27th.**

When we look back on the stories in this section of St. John's Gospel (ii., iii., iv.), the leading impression made upon our minds by the figure of the Lord Jesus is that of One clothed with power which He holds in check in the interest of the highest welfare of men. It is an impression of reserve; but of reserve for love's sake. Christ is independent of men; His only need of men is need of their trust and love. But He will not hurry in securing these: He knows that there are processes which cannot be hurried. He does not scruple to do the less immediately kind-looking thing in the interest of the higher good of men. But what is this, if it be not God?

**Monday, 28th.**

In reviewing the first chapter we saw that there shine forth in it seven beams of the glory of Jesus. In ch. ii., iii., iv. other beams are added. He is the Enricher of life; God's Christ to Israel; the Gift of the Father; the Saviour of the world; and at the last, the Healer and Friend of man in sorrow. How manifold (1 Pet. iv. 10) is His grace!

**Tuesday, 29th.**

We have seen Jesus meet the educated class, whose type is Nicodemus, and with perfect mastery of truth call back the cultured mind to the primary inevitable facts of the spiritual life and energy. We have seen Him meet the rustic illiterate and handle moral disrepair with as unerring and delicate a touch as He had shown in dealing with the teacher of Israel. We have seen Him in two swift words evoke a man's trust, who at Herod's court lived in a world of distrust, and so remake the man. Again, how manifold is His grace!

**Wednesday, 30th.**

And we have seen the mixed and hesitating and never *quite* wholly worthy welcome He receives, though here and there are hopeful signs of human loyalty and love. How manifold is that nature of ours which needs the ministry of manifold grace!